



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

HINTS TO PENITENTS

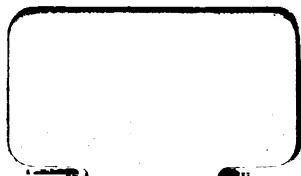


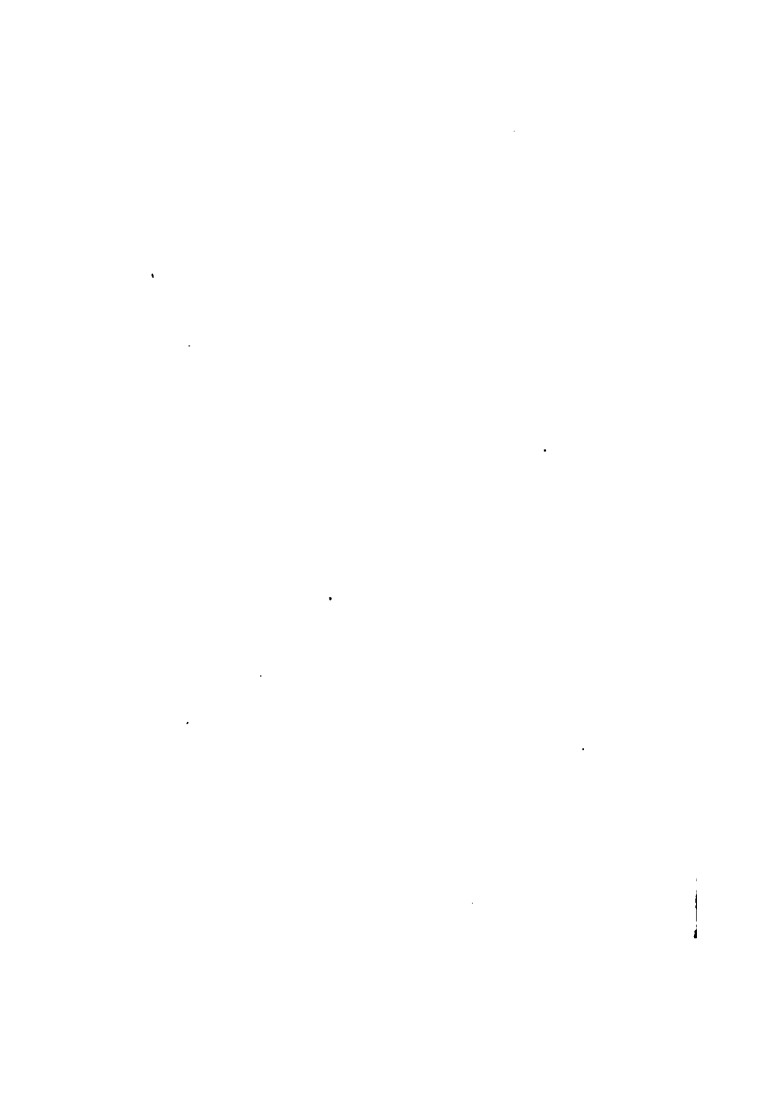
6001027080





6001027080





HINTS TO PENITENTS.

BY A PRIEST.



THIRD EDITION,

Revised and Enlarged.

LONDON:

G. J. PALMER, 32, LITTLE QUEEN STREET,
LINCOLN'S-INN-FIELDS.

1874.

138. i. 209.



PREFACE

TO

SECOND EDITION:

THE AUTHOR begs to thank all who have kindly sent him suggestions in answer to his letter in the *Church Times* last year. Some of his correspondents, who complain that the book seemed to be written chiefly for women, do not appear to have read that letter through. The Author had been asked a few years ago to give some plain lectures at a Mission, warning the younger members of a Confraternity of young women, against light, irreverent talk and conduct concerning the use of Confession, and to impress on them the necessity for more quiet reserve about it. Much of what he then said he

promised to print, and he then had no intention to publish it, but only to distribute it privately. At the last moment it was thought better to print a good many copies in case the little book turned out to be useful to others, and then it was published. He himself had no idea that there would be so many besides those to whom he was going to give away the book privately who would care to buy it, and if he had had the slightest idea of such a rapid sale as took place, he would have taken greater pains in composition and revision. He regrets that a passage in the original preface (explaining that the book was chiefly intended as a lecture to a certain class of young women whose conduct seemed to require it) was omitted in publishing. Much, too, that seemed natural when spoken and noted down, may have appeared quaint when read by strangers ; as, for instance, a remark on p. 10 as to what a Priest might say to encourage a little child eight or ten years old, would be hardly suitable for him to address

to other of his penitents. Some persons have imagined that the remarks on p. 13 of the First Edition (about hearing Confession in an open part of the church regardless of the natural wish of the penitent for more privacy) were in regard to the custom existing or supposed to prevail at one particular church. The Author *regrets very much* that any should have formed such a conclusion, for it is not one that is correct. He was not referring to any one church in particular, and he certainly has had no reason since those remarks were penned to see fit to regret or retract them. He repeats what he said before, that the church is the proper place for Confessions to be made in, care being taken that the privacy of the penitent is secured.

This New Edition has been put together at odd moments, just when time and leisure could be snatched ; and the writer sincerely hopes that, with all its manifest imperfections, it may offend none, and be of some slight use to a few souls.

It is taken for granted that the reader possesses a Bible, Prayer Book, "Imitation of Christ," Scupoli's "Spiritual Combat," the little manual, "Pardon through the Precious Blood," and "Hymns Ancient and Modern."

PREFACE

TO
THIRD EDITION.

IN publishing another Edition of this little book, I believe I shall offend a number of very excellent people. Some will say as before, "it is not Catholic enough;" others, "that it is contrary to the principles of the Reformation," whatever that may mean. The book is republished, because the sale it has hitherto enjoyed leads me to believe it supplies (however imperfectly) a want. I am aware it is hastily written, and full of bad grammar; but, with all its faults, I hope it may prove of some little use to those who need the kind of assistance offered in its pages. It is high time that a better manual

was published. The use of Confession is increasing so much as to make the want of a good manual for the use of penitents increasingly felt. The Anti - Confessional meetings, so notorious for their inaccurate, ungentlemanly controversial nonsense, and the Bishops, in general so remarkable for their practical ignorance of the subject in their denunciations, increase the number of persons seeking the comfort of absolution. The more its opponents storm and slander, the more penitents come to Confession, and the more need arises for providing some manual for their help and instruction. It is amongst the educated, especially the upper classes, that such a manual is wanted. The ignorance of many in the higher ranks of life as to the doctrinal teaching of the Church of England, is simply appalling. For instance, of all the Earls who have written or spoken publicly on Confession during the present agitation, Lord Devon is about the only one who has given his opinion like a gentleman, and not uttered "pernicious non-

sense." The following pages are not clever or profound enough to counteract the statements of any well-read theologian who abuses Confession because he does not go himself ; but they may be useful in reassuring a few simple persons who have been unsettled by the wild ravings of the Church Association, the time-serving platitudes of the *Times*, or the controversial sermons of Divines of the weight of Dean Close. With much of what the Bishops say against the abuse of Confession all Catholics agree. *Of course* souls ought not to be deprived of "individual responsibility, or be too scrupulous, or live in morbid anatomy, or have no will of their own, or lose their manliness of character," &c. But then the Bishops should, in all fairness, try and find out the advantages of a right use of Confession to a discreet and learned minister. It is simply because they have not been to Confession themselves that they speak so ignorantly of it. Any Confessor of any experience knows of souls who have been (under God) helped

by him to overcome the very evils the Bishops fancy Confession produces. Those who know what a help to penitents Confession is when rightly practised, can only pray for the enlightenment of those who, by their words, deter penitent souls from seeking the comfort of absolution, which God, in His mercy, gave His Ministers power and commandment to declare to them.

I have quoted very freely from Dr. Pusey's writings, and as I am constantly recommending them, and do all in my power to promote their circulation, I have no doubt his publishers will pardon the numerous extracts being made, especially as some of the books quoted are now out of circulation.

HINTS TO PENITENTS.

ERRATA.

Page	7	line	3	read	"Achan" for "Acham."	en,
"	8	"	26	"	"They" for "Those."	
"	20	"	6	"	"humbly" for "humble."	of
"	107	"	18	"	"then" for "them."	
"	140	"	11	"	"recollection," for "re- "collectfulness."	rtal
"	162	"	17	"	"if" for "it."	l.—

s.—

A J—

Sin is the transg.

in i.

He that committeth sin is oi

il.—

I John i. ii.

All unrighteousness is sin.—I John v.

Every man shall be put to death for his own sin.—Deut. xxiv.

He shall die in his sin.—Ezek. iii.

Be sure your sin will find you out.—Numb. xxxii.

If I sin, then thou markest me.—Job x.

Stand in awe, and sin not.—Ps. iv.

Sin no more, lest a worse thing come unto thee.—

St. John v.

Them that sin rebuke before all.—I Tim. v.

B

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation.

It is a fearful thing to fall into the hands of the Living GOD.—Heb. x.

Behold, I will plead with thee because thou sayest I have not sinned.—Jer. ii.

Woe unto us that we have sinned.—Lam. v.

The face of the LORD is against them that do evil.—1 Pet. iii.

What shall the end be of them that obey not the Gospel of GOD? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?—1 Pet. iv.

Gather not my soul with sinners.—Ps. xxvi.

Evil pursueth sinners.—Prov. xiii.

All the sinners of my people shall die.—Amos ix.

He that sinneth against me wrongeth his own soul.—Prov. viii.

The soul that sinneth it shall die.—Ezek. xviii.

Hide THY face from my sins.—Ps. li.

Your sins have hid HIS face from you.—Isaiah lix.

Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. HE will burn up the chaff with unquenchable fire.—Matt. iii.

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. v.

Whosoever shall say thou fool shall be in danger of hell fire.—Matt. v.

As, therefore, the tares are gathered, and

burned in the fire, so shall it be in the end of the world.—Matt. xiii.

One shall be taken and the other left.—Matt. xxiv.

And these shall go away into everlasting punishment.—Matt. xxv.

Fear HIM which, after HE hath killed, hath power to cast into hell.—Matt. x.

He that denieth ME before men shall be denied before the Angels of GOD.—Matt. x.

If it bear fruit, well; if not, then after that thou shalt cut it down.—Luke xiii.

They that have done evil unto the resurrection of damnation.—John v.

Every idle word that man shall speak he shall give an account thereof in the Day of Judgment.—Matt. xii.

Every one of us shall give account of himself to GOD.—Rom. xiv.

If any man defile the Temple of GOD, him shall GOD destroy, for the Temple of GOD is holy, which Temple ye are.—I Cor. iii.

Whatsoever a man soweth that shall he also reap.—Gal. vi.

Abstain from all appearance of evil.—I Thess. v.

In flaming fire, taking vengeance on them that know not GOD, and that obey not the Gospel of our LORD JESUS CHRIST.—2 Thess. i.

Holiness, without which no man shall see the LORD.—Heb. xii.

Our GOD is a consuming fire.—Heb. xii.

Wherefore to him that knoweth to do good, and doeth it not, to him it is sin.—James iv.

The wicked shall be turned into Hell, and all the nations that forget GOD.—Ps. ix.

GOD spared not the Angels that sinned, but cast them down to Hell.—2 Pet. ii.

For many be called, but few chosen.—Matt. xx.

REPENTANCE AND CONFESSION.

HIM hath GOD exalted to HIS right hand to be a PRINCE and a SAVIOUR to give repentance to Israel, and forgiveness of sins.—Acts v.

Godly sorrow worketh repentance unto salvation.

I rejoyce . . . that ye sorrowed unto repentance.—2 Cor. vii.

I will declare my iniquities, I will be sorry for my sin.—Ps. xxxviii.

Solomon's Prayer.—1 Kings viii. 46, 51.

I abhor myself, and repent in dust.—Job xlii.

They went out and preached that men should repent.—Mark vi.

Repent, for the Kingdom of Heaven is at hand.—Matt. iii.

See the Sentences in Prayer Book, commencement of Matins.

Read Exhortation in Commination Service.

Except ye repent, ye shall all likewise perish.—Luke xiii.

Dives, in Hell, anxious his brethren should repent.—Luke xiii.

GOD commandeth all men everywhere to repent.—Acts xvii.; Revelation ii. and iii.

Our LORD upbraids those that repent not.—Matt. xi.

Prodigal Son.—Luke xv.

The two sons.—Matt. xxi.

Joy in Heaven over one sinner that repenteth.
—Luke xv.

JESUS came to call sinners to repentance.—
Mark ii.

The goodness of GOD leadeth thee to repentance.—Rom. ii.

GOD not willing that any should perish, but that all should come to repentance.—2 Peter iii.

Repentance must be joined to Self-abasement.
—Ezra ix. 6, 15.

I smote upon my thigh, I was ashamed, yea, was confounded, because I did bear the reproach of my youth.—Jer. xxxi.

Thou shalt remember thy ways and be ashamed; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame; when I am pacified towards thee for all thou hast done.—Ezekiel xvi.

O LORD, to us belongeth confusion of face . . . because we have sinned against THEE.—
Dan. ix.

HE forgetteth not the cry of the humble.—
Ps. ix.

I dwell in the high and holy place with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the spirit of the contrite ones.—Isaiah lvii.

If MY people, which are called by MY Name, shall humble themselves, and pray and seek MY Face, and turn from their wicked ways, then will I hear from Heaven and will forgive their sin.—
2 Chron. vii.

Because thine heart was tender, and thou didst humble thyself before GOD . . . and didst

rend thy clothes and weep before ME, I have even heard thee also, saith the LORD.—2 Chron. xxxiv.

Ahab forgiven, because he humbled himself.—1 Kings xxi.

Observe the opportunity, and beware of evil, and be not ashamed when it concerneth thy soul. For there is a shame that bringeth sin, and a shame which is glory and grace.—Ecclus. iv.

It shall be when he shall be guilty in one of those things, that he shall confess that he hath sinned in that thing. . . . And the Priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.—Lev. v.

If they shall confess their iniquity.—Lev. xxvi. 40, 43.

Then shall they confess their sin which they have done.—Numb. v.

I will confess my transgressions unto the LORD.—Ps. xxxii.

Confess your faults one to another.—James v.

Now, when Ezra had prayed, and when he had confessed.—Ezra x.

And stood and confessed their sins.

A fourth part they confessed, and worshipped.—Neh. ix.

If we confess our sins, HE is faithful and just to forgive us our sins.—1 John i.

He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.—Prov. xxviii.

Confess my sin and the sin of my people.—Dan. ix.

Baptized of HIM in Jordan, confessing their sins.—Matt. iii.

Came, and confessed, and showed their deeds. — Acts xix.

And Joshua said unto Acham, My son, give, I pray thee, glory to the LORD GOD of Israel, and make Confession unto HIM, and tell *me* now what thou hast done, and hide it not from me.—Josh. vii.

Now, therefore, make Confession to the LORD GOD of your fathers.—Ezra x.

And I prayed unto the LORD my GOD, and made my Confession.—Dan. ix. 4, 9.

David and Nathan.—2 Samuel xii.

Thou art a GOD ready to pardon.—Neh. ix.

Who is a GOD like unto THEE that pardoneth iniquity.—Micah vii.

Glorified GOD which had given such power unto men.—Matt. ix.

Whosoever sins ye remit they are remitted unto them.—John xx.

Forgave I it in the Person of CHRIST.—2 Cor. ii.

Hath given unto us the Ministry of Reconciliation.—2 Cor. v.

CHURCH OF ENGLAND ON CONFESSION, &c.

PRAYER BOOK.

GENERAL Confession and declaration that GOD hath given power and *commandment* unto HIS Ministers to declare and pronounce to HIS people being penitent the Absolution and remission of their sins.

In the Prayers and Thanksgivings upon several occasions, and in the Litany, distinct Confession

of sin is made, and open acknowledgment of punishment deserved for the same.

Confession to a Priest is distinctly advised by the Church of England to all, or any, of her children wishing to receive Holy Communion with a quiet conscience, and who cannot quiet their own consciences in their own way. And to make sure that Communicants shall not approach the Altar without at least some formal acknowledgment of sin, they are told to make a "humble Confession to ALMIGHTY GOD, meekly kneeling upon their knees."

In the Order for the Visitation of the Sick, the sick man is to be moved to make his Confession, and the form of Absolution is given for the Priest to use. There is no stronger claim to the power of the Priesthood to Absolve (by the authority received at Ordination) made by any branch of the Catholic Church than by the Anglican. See the words pronounced over the candidate for the office of a Priest by the Bishop who ordains him, and the form of Absolution in Order for Visitation of the Sick.

THE CHURCH OF ENGLAND ON REPENTANCE.

THOSE who attempt to follow the teaching of the Church of England on "Sin and its remedy" must seek for the *deepest penitence* before they have any right to think that their sins are indeed re-

mitted, and if by the grace of GOD their consciences are quieted, they will be the very last persons to oppose, misjudge, or slander those who seek help in Confession. It is possible that many souls are truly penitent who misunderstand the doctrine of Confession, and who therefore never confess to a priest ; but it is most unlikely that any one who is *really* penitent could bitterly think or speak against a practice so strongly recommended by the Church to all who cannot quiet their own consciences. Those who speak so strongly against Confession must have a very light idea of the awfulness of sin, the Holiness of GOD, the minuteness and severity of the Judgment, and the fearful responsibility of a Christian as a member of CHRIST. A person who truly believes the teaching of the Church on the heinousness of *all* sin, and the positive necessity for *earnestly* repenting of it, will never oppose Confession or any other natural help made use of by a soul in its efforts to be freed from sin, and to be at peace with GOD, its Judge. Let those who oppose Confession, very prayerfully consider if their care in self-examination, repentance, and confession of sins to GOD, has been, and is, *all* that their Church teaches it should be. Dr. Pusey, many years ago, in his letter to Bishop Bagot, remarked, "The very titles with which she accompanies the name of repentance show how deep and earnest her views of repentance are ; she never names it without some word to express its reality." The following quotations prove the Church of England to be very particular indeed in warning her children that repentance for *all* sins and shortcomings must be very real, earnest, and continual.

THE PRAYER BOOK.

Exhortation in Mattins and Evensong.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and *confess* our manifold sins and wickedness ;

But confess them with an *humble, lowly, penitent, and obedient* heart.

And although we ought at all times *humbly* to acknowledge our sins.

The Absolution.

.... "hath given power and commandment to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins : HE pardoneth and absolveth all them that *truly repent* and *unfeignedly* believe His holy Gospel.

"Wherefore let us beseech HIM to grant us TRUE repentance."

The Litany.

"That it may please THEE to give us *true repentance*, to forgive us all our sins, negligences, and ignorances."

Prayer for fair Weather.

.... "yet, upon our *true repentance*, THOU wilt send us such weather."

In the time of War and Tumults.

“To whom it belongeth justly to punish sinners, and to be merciful to them that *truly repent*.”

The Collect on Ash-Wednesday.

Almighty and everlasting GOD, who hatest nothing that THOU hast made, and dost forgive the sins of all them that are *penitent*; Create and make in us new and *contrite* hearts, that we *worthily lamenting* our sins, and acknowledging our wretchedness, may obtain of THEE, the GOD of all mercy, perfect remission and forgiveness; through JESUS CHRIST our LORD. *Amen.*

Saint John Baptist's Day.

The Collect.

Make us so to follow HIS doctrine and holy life, that we may *truly repent* according to HIS preaching; and after HIS example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through JESUS CHRIST our LORD. *Amen.*

Holy Communion.

“And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the LORD'S Table, until he hath openly declared himself to have TRULY REPENTED and amended his former naughty life:”—

“First, to examine your lives and conversations by the rule of GOD’s commandments; and where-insoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to *bewail* your own sinfulness, and to confess yourselves to Almighty GOD, with *full purpose* of amendment of life.”

“For as the benefit is great, if with a *true penitent heart* and lively faith we receive that holy Sacrament.”

“Judge therefore yourselves, brethren, that ye be not judged of the LORD; *repent* you *truly* for your sins past; have a lively and steadfast faith in CHRIST our SAVIOUR; amend your lives, and be in perfect charity with all men.”

“Ye that do *truly and earnestly repent* you of your sins, and are in love and charity.”

“We acknowledge and *bewail* our *manifold* sins and wickedness, Which we, from time to time, *most grievously* have committed, By *thought, word, and deed*, Against thy Divine Majesty, Provoking most justly THY wrath and indignation against us. We do *earnestly repent*, And are *heartily sorry* for these our misdoings; The remembrance of them is *grievous* unto us; the burden of them is *intolerable*. Have mercy upon us, Have mercy upon us, most merciful FATHER; For thy SON our LORD JESUS CHRIST’S Sake, Forgive us *all that is past*: And grant that we may *ever* hereafter please THEE in newness of life.”

“Almighty GOD, our heavenly FATHER, who of His great mercy hath promised forgiveness of sins to all them that with *heartly repentance* and true faith turn unto HIM.”

Then shall the priest say,

Hear what comfortable words our SAVIOUR CHRIST saith unto all that *truly* turn to HIM.

Public Baptism of such as are of Riper Years.

. "but earnestly believe that HE will favourably receive *these* present *persons*, *truly* *repenting*, and coming unto HIM by faith."

A Catechism.

Q. What is required of them who come to the LORD's Supper?

A. To examine themselves whether they *repent them truly* of their former sins, *steadfastly* purposing to lead a new life; have a lively faith in GOD'S mercy through CHRIST, with a thankful remembrance of HIS death; and be 'in charity with all men.

The Visitation of the Sick.

. "that the sense of *his* weakness may add strength to *his* faith, and *seriousness* to *his* *repentance*."

. "know you certainly, that if you *truly* *repent* you of your sins, and bear your sickness patiently, trusting in GOD'S mercy, for HIS dear Son JESUS CHRIST'S sake, and render unto HIM humble thanks for HIS fatherly visitation, submitting yourself *wholly* unto HIS will, it shall turn to your profit."

. "I exhort you, in the Name of GOD, to remember the profession which you made unto GOD in your Baptism. And forasmuch as after this life there is an account to be given unto the

righteous JUDGE, by whom all must be judged, without respect of persons, I *require* you to examine yourself and your estate, both towards GOD and man ; so that, *accusing and condemning yourself* for your own faults, you may find mercy at our heavenly FATHER'S hand for CHRIST'S sake, and not be accused and condemned in that fearful judgment."

"Then shall the Minister examine whether he *repent him truly of his sins*, and be in charity with all the world ; exhorting him to forgive, from the *bottom of his heart*, all persons that have offended him ; and if he hath offended any other, to ask them forgiveness ; and where he hath done injury or wrong to any man, that he make amends to the *uttermost* of his power."

"Here shall the sick person be moved to make a *special Confession* of his sins, if he feel his conscience troubled with *any weighty matter*. After which Confession, the Priest shall absolve him (if *he humbly and heartily desire it*) after this sort."

"Our LORD JESUS CHRIST, who hath left power to HIS Church to absolve all sinners *who truly repent* and believe in HIM, of HIS great mercy forgive thee thine offences : And by HIS authority committed to me, I absolve thee from all thy sins, In the Name of the FATHER, and of the SON, and of the HOLY GHOST. *Amen.*"

And then the Priest shall say the Collect following,

"O Most merciful GOD, who according to the multitude of THY mercies, dost so put away the sins of those who *truly repent*, that THOU rememberest them no more. Open THINE eye of

mercy upon this THY servant, who *most earnestly* desireth pardon and forgiveness."

"Preserve and continue this sick member in the unity of the Church; consider *his contrition*, accept *his tears*, assuage *his* pain, as shall seem to THEE most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in THY mercy, *impute not unto him his former sins*."

"Give *him unfeigned repentance* for all the errors of *his* life past, and steadfast faith in THY SON JESUS; that *his* sins may be done away by THY mercy, and *his* pardon sealed in heaven, before *he* go hence."

"But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of CHRIST'S Body and Blood, the Curate shall instruct him, that if he *do truly repent him of his sins*, and steadfastly believe that JESUS CHRIST hath suffered death upon the Cross for him, and shed HIS Blood for his redemption, *earnestly* remembering the benefits he hath thereby."

*A Commination, or denouncing GOD'S Anger
and Judgment against Sinners.*

"To the intent that, being admonished of the great indignation of GOD against sinners, ye may the rather be moved to *earnest and true repentance*; and may walk most warily in these dangerous days; *fleeing from* such vices, for which ye affirm with your own mouths the curse of GOD to be due."

. . . "Let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our LORD GOD, with *all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance.*"

. . . . "Let us not abuse the goodness of GOD, who calleth us mercifully to *amendment*, and of HIS endless pity promiseth us forgiveness of that which is past, if with a *perfect and true heart* we return unto HIM.

. . . . "Let us therefore return unto HIM, who is the merciful receiver of all *true penitent sinners*; assuring ourselves that HE is ready to receive us, and most willing to pardon us, if we come unto HIM with *faithful repentance.*"

. . . . "Mercifully forgive us our trespasses; receive and comfort us, who are *grieved and wearied with the burden of our sins.*"

. . . . "Enter not into judgment with THY servants, who are *vile earth, and miserable sinners*; but so turn THINE anger from us, who *meekly acknowledge our vileness, and truly repent us of our faults*, and so make haste to help us in this world, that we may ever live with THEE in the world to come; through JESUS CHRIST our LORD. *Amen.*"

. . . . "Turn THOU us, O good LORD, and so shall we be turned. Be favourable, O LORD, Be favourable to THY people, who turn to THEE in *weeping, fasting, and praying.*"

Forms of Prayer to be used at Sea.

☛ When there shall be imminent danger, as

many as can be spared from necessary service in the ship shall be called together, and make an *humble confession of their sin* to GOD : In which every one ought *seriously* to reflect upon those *particular sins* of which his conscience shall accuse him."

Gunpowder Treason.

. . . . "Let the consideration of this THY repeated goodness, O LORD, work in us *true repentance*, that iniquity may not be our ruin."

Article XVI.

And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as *truly repent*.

The Homilies.

(Extracts from Homilies on Repentance.)

"No doctrine is so necessary in the Church of GOD as is the doctrine of repentance and amendment of life."

"Repentance is never too late, so that it be *true and earnest*."

"All these things must they forsake, that will *truly turn* unto the LORD and *repent aright*."

"Weeping and mourning which do contain an outward profession of repentance, which is *very needful and necessary*."

"Another manner of thing is *required*, that is, that they must be *contrite* in their hearts, that they must *utterly* detest and abhor sins."

"Take heed that we do in nowise think in our hearts, imagine, or believe that we are able to repent *aright*, or to turn *effectually* unto the LORD by our own might and strength."

"Let us *earnestly* pray unto the living GOD our heavenly FATHER, that HE will vouchsafe by HIS HOLY SPIRIT to work a *true* and *unfeigned* repentance in us."

"Repentance is a *true* returning unto GOD, whereby men forsaking *utterly* their idolatry and wickedness, do with a lively faith embrace, love, and worship the true living GOD only, and give themselves to all manner of good works."

"Contrition of heart, for we must be *earnestly* sorry for our sins, and *unfeignedly* lament and bewail that we have by them so grievously offended our most bounteous and merciful GOD, who so tenderly loved us, that HE gave HIS only begotten SON to die a most bitter death, and to shed HIS dear heart-blood for our redemption and deliverance."

"This inward sorrow and grief being conceived in the heart for the heinousness of sin, if it be *earnest and unfeigned*, is as a sacrifice to GOD."

"For unless we have a *thorough* feeling of our sins, how can it be that we should be *earnestly* sorry for them?"

"For they who do *truly* repent must be *clean altered and changed*; they must become new creatures, they must be no more the same that they were before."

"They that do from the *bottom of their hearts* acknowledge their sins, and are *unfeignedly* sorry for their offences, will cast off all hypocrisy and put on true humility and lowliness of heart."

"The true parts and tokens of repentance, that is, *hearty contrition* and sorrowfulness of our hearts, *unfeigned Confession* in word of mouth for our unworthy living before GOD."

"Shall we not from the *bottom of our hearts* detest and abhor, and with all *earnestness* flee from sin, since that it did cost the dear heart-blood of the only begotten SON of GOD, our Saviour and Redeemer to purge us from it?"

"If we will repent and be *earnestly sorry* for our sin, and with a *full purpose* of amendment of life, and flee unto the Mercy of our GOD, and taking sure hold thereupon through faith in our SAVIOUR JESUS CHRIST, do bring forth fruits *worthy of repentance*."

The following extracts from the Prayer Book show that the Church of England teaches that repentance should be humble, continual, and complete.

HUMBLE.

Mattins.

I will arise, and go to my FATHER, and will say unto HIM, FATHER, I have sinned against Heaven, and before THEE, and am *no more worthy* to be called THY son.—St. Luke xv. 18, 19.

Enter not into judgment with THY servant, O LORD; for in THY sight shall *no man* living be justified.—Ps. cxliii. 2.

The sacrifices of GOD are a broken spirit; a *broken* and a *contrite heart*, O GOD, THOU wilt not despise.—Ps. li. 17.

. . . . "We have left undone those things which we ought to have done: And we have done

those things which we ought not to have done: And there is *no health* in us. But THOU, O LORD, have mercy upon us, *miserable offenders*. Spare THOU them, O GOD, which confess their faults."

Thanksgiving for Deliverance from Plague.

We humble acknowledge before THEE, O most merciful FATHER, that all the punishments which are threatened in THY law might *justly* have fallen upon us, by reason of *our manifold* transgressions and hardness of heart: Yet seeing it hath pleased THEE of THY tender mercy, upon our *weak and unworthy humiliation*, to assuage the contagious sickness wherewith we lately have been sore afflicted.

Litany.

"O holy, blessed, and glorious Trinity, three Persons and one GOD: Have mercy upon us *miserable sinners*."

"O GOD, merciful FATHER, that despiseth not the sighing of a *contrite* heart, nor the desire of such as be sorrowful."

"We humbly beseech THEE, O FATHER, mercifully to look upon our infirmities; and for the glory of THY Name turn from us all those evils that we *most righteously have deserved*."

The fourth Sunday in Lent.

The Collect.

Grant, we beseech THEE, ALMIGHTY GOD, that we, who for *our evil deeds* do *worthily deserve to be punished*.

The Commination.

O LORD, we beseech THEE mercifully hear our prayers, and spare all those who *confess their sins* unto THEE; that they *whose consciences by sin are accused*, by THY merciful pardon may be absolved; through CHRIST our LORD. *Amen.*

“Brethren, in the Primitive Church there was a *godly discipline*, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to *open penance*.”

“if we will take HIS easy yoke, and light burden upon us, to follow HIM in *lowliness, patience, and charity*, and be ordered by the governance of HIS HOLY SPIRIT; seeking *always* HIS glory, and serving HIM duly in our vocation with thanksgiving.”

“Spare us, therefore, good LORD, spare THY people, whom THOU hast redeemed; enter not into judgment with THY servants, who are *vile earth, and miserable sinners*; but so turn THINE anger from us, who meekly acknowledge *our vileness*, and truly repent us of *our faults*.”

Holy Communion.

“We are *not worthy* so much as to gather up the crumbs under THY table.”

XXXIII. Of Excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an

Heathen and Publican, until he be openly *reconciled by penance*, and received into the Church by a Judge that hath authority thereunto.

The Restoration of the Royal Family.

We confess it has been of Thy mercy alone that we are not consumed: For our sins have cried to Heaven against us; and our iniquities justly called for vengeance upon us. But THOU hast not dealt with us after our sins, nor rewarded us after our iniquities.

Prayers to be used in Storms at Sea.

We, THY creatures, but *miserable sinners*, do in this our great distress cry unto THEE for help: Save, LORD, or else we perish. We *confess*, when we have been safe, and seen all things quiet about us, *we have forgot THEE our GOD*, and *refused* to hearken to the still voice of THY word, and to obey THY commandments.

King Charles the Martyr.

. . . . "And grant, that neither the splendour of anything that is great, nor *the conceit of anything that is good in us*, may withdraw our eyes from looking upon ourselves as *sinful dust and ashes*; but that, according to the example of this THY blessed Martyr, we may press forward to the prize of the high calling that is before us, in faith and *patience, humility and meekness, mortification and self-denial*, charity and constant perseverance unto the end."

CONTINUAL AND COMPLETE.

The third Collect, for Grace.

. . . . "Defend us in the same with THY mighty power; and grant that *this day* we fall into no sin, neither run into any kind of danger; but that *all* our doings may be ordered by THY governance, to do *always* that is righteous in THY sight; through JESUS CHRIST our LORD. Amen."

*Easter Even.**The Collect.*

Grant, O LORD, that as we are baptized into the death of THY blessed SON our SAVIOUR JESUS CHRIST, so by *continual mortifying* our corrupt affections we may be buried with HIM.

*The Second Sunday after Easter.**The Collect.*

ALMIGHTY GOD, who hast given THINE only SON to be unto us both a sacrifice for sin, and *also an ensample of godly life*; Give us grace that we may *always* most thankfully receive that HIS inestimable benefit, and also *daily* endeavour ourselves to follow the blessed steps of HIS most holy life; through the same JESUS CHRIST our LORD. Amen.

*The Seventeenth Sunday after Trinity.**The Collect.*

LORD, we pray THEE that THY grace may *always* prevent and follow us, and make us con-

tinually to be given to *all* good works; through JESUS CHRIST our LORD. *Amen.*

The Nineteenth Sunday after Trinity.

The Collect.

O GOD, forasmuch as without THEE we are not able to please THEE; Mercifully grant, that THY HOLY SPIRIT may in *all* things direct and rule our hearts; through JESUS CHRIST our LORD. *Amen.*

The Catechism.

. "to call upon HIM, to honour HIS holy Name and HIS Word, and to serve HIM truly *all the days* of my life."

Holy Baptism.

. "that, as HE died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; *continually mortifying all our evil* and corrupt affections, and *daily* proceeding in all virtue and godliness of living."

. "that hereafter *he* shall not be ashamed to confess the faith of CHRIST crucified, and *manfully* to fight under HIS banner, against sin, the world, and the devil; and to *continue* CHRIST'S faithful soldier and servant *unto his life's end.* *Amen.*"

Holy Communion.

. "continual thanks; submitting ourselves *wholly* to HIS holy will and pleasure, and

studying to serve HIM in true holiness and righteousness *all the days* of our life. *Amen.*"

Forms of Prayer to be used at Sea.

. . . . "such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before THEE *all our days*, through JESUS CHRIST our LORD."

The Litany.

From *all evil* and mischief ; from sin, from the crafts and assaults of the devil ; from THY wrath, and from everlasting damnation.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness.

From fornication, and *all* other deadly sin ; and from *all* the deceits of the world, the flesh, and the devil.

That it may please THEE to give us true repentance ; to forgive us *all* our sins, negligences, and ignorances ; and to endue us with the grace of THY HOLY SPIRIT to amend our lives according to THY holy Word.

The Innocents' Day.

The Collect.

. . . . "Mortify and kill *all* vices in us, and so strengthen us by THY grace, that by the innocency of our *lives*, and constancy of our faith *even unto death*, we may glorify THY Holy Name ; through JESUS CHRIST our LORD. *Amen.*"

*The Circumcision of Christ.**The Collect.*

. "Grant us the true Circumcision of the Spirit; that our hearts, and all our members, being *mortified from all* worldly and carnal lusts, we may in *all* things obey THY blessed will; through the same THY SON JESUS CHRIST our LORD. *Amen.*"

*The Third Sunday after Easter.**The Collect.*

. "Grant unto all them that are admitted into the fellowship of CHRIST's Religion, that they may eschew those things that are contrary to their profession, and follow *all such things* as are agreeable to the same; through our LORD JESUS CHRIST. *Amen.*"

*Saint James the Apostle.**The Collect.*

. "so we, forsaking *all* worldly and carnal affections, may be *evermore* ready to follow THY holy commandments; through JESUS CHRIST our LORD. *Amen.*"

*All Saints' Day.**The Collect.*

Grant us grace so to follow THY blessed Saints in *all virtuous and Godly living*, that we may come to those unspeakable joys, which THOU hast prepared for them that unfeignedly love THEE; through JESUS CHRIST our LORD. *Amen.*

Holy Communion.

. . . . "and so to search and examine your own consciences (and that *not lightly*, and after the manner of dissemblers with God ; but so) that ye may come holy and clean to such a Heavenly Feast."

Holy Baptism.

. . . . "that *he*, being dead unto sin, and living unto righteousness, and being buried with CHRIST in HIS death, may crucify the old man, and *utterly abolish the whole body of sin.*"

The Communion of the Sick.

"Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life ; therefore, to the intent they may be *always* in a readiness to die, whensoever it shall please ALMIGHTY GOD to call them, the Curates shall *diligently*, from *time to time* (but especially in the time of pestilence, or other infectious sickness), exhort their Parishioners to the *often receiving* of the Holy Communion of the Body and Blood of our SAVIOUR CHRIST, when it shall be publicly administered in the Church."

The Church of England teaches plainly that Repentance must be full of humble contrition, and complete, that is, sorrowful for *every* sin, great or small, of thought, word, and deed, and full also of resolution to amend, that is, continually and diligently to watch, pray, and strive against ALL sin. Souls thus truly penitent must ever sympathize with all who, feeling tied and

bound with the chain of their sins and unable to quiet their own consciences, do follow the advice of the Church and confess their sins to GOD in the presence of HIS minister, in order to receive counsel, comfort, and the priceless benefit of Absolution.

REPENTANCE.

“I ENTREAT you, most dear brethren, let each confess his sin while the sinner is yet among the living, while his Confession can be accepted, while the satisfaction and remission wrought by the Priests are pleasing unto the LORD. Let us turn to the LORD with the whole heart, and call down the mercy of GOD, by expressing repentance for our offence by genuine grief. Let us appease HIS wrath with fastings, with weepings, as HIMSELF teaches.”—*St. Cyprian*.

“If, from the infirmity of this life, sin shall overtake thee, see to it straightway, straightway be displeased, straightway condemn it, and, when thou hast condemned, thou shalt come approved unto the JUDGE. There hast thou the Advocate: fear not to lose thy cause in thy Confession.”—*St. Augustine*.

“Faith, fear, love, are the three steps that lead to a valid repentance.”—*Blunt's Dictionary*.

(There should be sorrow, confession, and determination to amend.)

Conversion is an entire turning of the soul, a turning together of the whole constituent elements and powers of the soul until there is formed an harmonious conformity of the faculties

and their several tendencies, now weaned from all evil bias, in unison with the mind of GOD.

Repentance is the very mind itself changed, its transformation, nay, its very transubstantiation, the passing away of the old mind, the erection in its stead of the new mind. It is the mind of CHRIST taking the place of the mind of the more natural man.

Contrition represents a work which must ever be imperfect in this life. It differs from Attrition in this, that the latter means only the temporary bruising of the soul, struck by fear, shaken by the judgments of GOD ; Contrition, the thorough breaking and bruising of the whole substance of the soul, an interpenetration of it, making it soft and tender throughout.

"True penitence is a life-long thing—an abiding state, not a passing paroxysm—a clothing which the Saint lays not aside until it be exchanged for the robe made white in the blood of the LAMB. Review the past, that a deeper penitence may awake in the present."—*Rev. T. T. Carter's "Life of Penitence."*

There are few errors more common or more deadly than that of imagining that it is in our power to repent whenever we will—thus the man deceives himself, and the sin is committed without further scruple—and so on, even until death come upon us.

Repentance is *knowing the things which belong unto our peace*—to know the things which belong unto our peace will mean no barren or ineffectual knowledge, no power of quoting Scriptures or saying Catechisms by rote, but a real, practical sense of what GOD has done for us, and what we

must do for, HIS sake; a sincere acknowledgment both in thought, word, and deed, and that in some considerable portion of our lives, that we are miserable sinners before GOD, and can only hope to be saved by the reconciling blood of HIS SON, through the graces of HIS sanctifying Spirit. This, my brethren, is Christian repentance, namely, to cease to do evil and to learn to do well for CHRIST's sake, and, by the assistance of HIS HOLY SPIRIT, blessing the ordinances of the Christian religion. Nothing short of this can, with any safety, be trusted to, as likely at all to avail us in the hour of death or the day of judgment.

How many thousands of us go blindly sinning on, confident that they shall live to repent and amend, whereas they cannot tell but that the very next wilful sin they commit, GOD may give them up, and HIS SPIRIT leave them, and their damnation be sealed, even in this world, for ever?

The day of grace is fast passing away, the mercy of GOD's judgments hath been too long abused by you. Repent, repent! or, ever HE strike you again, lest the next stroke be unto reprobation or death everlasting.

"GOD gives every one a day of grace, yet that day will not last for ever, nor are we certain it will last all our lives."—*Kemble's Sermons*.

Esau repented when it was too late; it had been well if he had repented in time. So I say of persons who have in any way sinned. It is good for them not to forget they have sinned. It is good that they should lament and deplore their past sins. Depend upon it, they will wail over them in the next world if they wail not here.

Which is better, to utter a bitter cry now or then?—then, when the blessing of eternal life is refused them by the just JUDGE at the last day, or now, in order that they may gain it?

How do you know, but that if you will not satisfy the debt of daily sin now, it will hereafter come upon you with interest?

And for those who have in any grievous way sinned or neglected GOD, I recommend such persons never to forget they *have* sinned; if they forget it not, GOD will forget it. I recommend them every day, morning and evening, to fall on their knees and say, "LORD forgive my past sins." I recommend them to pray GOD to visit their sins in this world rather than in the next. I recommend them to go over their dreadful sins afresh (unless, alas, it makes them sin afresh to do so) and to confess them to GOD again and again with great shame, and to entreat HIS pardon.

The very best that can be said of the fallen and redeemed race of Adam is that they confess their fall, and condemn themselves for it, and try to recover themselves.

We are ever sinning, we must ever be renewing our sorrow and our purpose of obedience, repeating our Confessions and our prayers for pardon.

The most noble repentance (if a fallen being can be noble in his fall), the most decorous conduct in a conscious sinner, is an *unconditional surrender* of himself to GOD—not a bargaining about terms, not a scheming (so to call it) to be received back again, but an instant *surrender* of himself in the first instance. Without knowing what will become of him, whether GOD will spare or not, merely with so much hope in his heart as

not utterly to despair of pardon, still not looking to *pardon* as an end, but rather looking to the claims of the BENEFactor Whom he has offended; and, smitten with shame and the sense of his ingratitude, he must *surrender himself* to his lawful SOVEREIGN. For our repentance to be genuine, there must be in it that generous temper of self-surrender, the acknowledgment that we are unworthy to be called any more HIS sons, the abstinence from all ambitious hopes of sitting on HIS right hand or HIS left, and the willingness to bear the heavy yoke of bond-servants, if HE should put it upon us.

“What constant prayers should we offer up to HIM that HE would be merciful to us in the dreadful Day of Judgment. It will be fearful for us and for all our friends. Let us pray HIM, by the merits of HIS Cross and Passion, to have mercy on us, to have mercy on all we love, on all the Church; to pardon us, to reveal to us our sins, to give us repentance and amendment of life, to give us present grace, and to bestow on us, according to the riches of HIS love, future blessedness in HIS eternal Kingdom.”—*Newman's Sermons*.

“True repentance is a loving sorrow which mourns, for the love of GOD, that it has offended GOD. This sorrow ought to live on; yea, it deepens as GOD's goodness to the soul deepens.”

“True living penitence has the blessing of well-nigh all those beatitudes whose wondrous fulness has so often amazed us. It wreathes in one the ‘Blessed are they that mourn,’ ‘Blessed are the poor in spirit,’ ‘Blessed are the meek,’ ‘Blessed are they that do hunger and thirst after righteous-

ness'; and it holds them over thee for thy future crown and diadem; yea, and that other blessing which thou mightest have thought for ever forfeited: 'Blessed are the poor in heart,'—this, too, though as yet fainter and dimmer, and higher, it yet hangs over thee; for HE has said, 'What GOD has cleansed, that call not thou common,' even thyself cleansed by HIS Sacred Blood."

"Humility and penitent love will grow together, if we take all good from GOD, as deserving it not, all evil with a 'we indeed justly.'"

"True penitence is ever humble and distrustful of self, while it trusts in JESUS." "Whoso remains in a slippery place, must think lightly of his fall."

"Whoso remains in what has been to him an occasion of sin, has no true repentance. If thou wouldest truly repent, flee the places, the haunts, the occasions, the opportunities of thy sins."

"This is another mark of true repentance. He sorrowed for forgiven sin. Repentance cannot be real, unless it remove from occasions of sin; it cannot be deep, unless it continue when its sin is (as it hopes) forgiven."

"This is the characteristic difference between true and surface repentance. True repentance is life-long. So far from ending with forgiveness, one might rather say that it then begins. While the soul fears that it is unforgiven, its penitence is a penitence of fear. It dreads hell, it dreads the wrath of GOD, and, at best, it dreads being shut out for ever from HIS Presence. Its object is chiefly itself. The penitence of forgiven sin is a penitence of love."—*Dr. Pusey.*

See Carter's "Life of Penitence"; Sermon on "Our LORD Looking at St. Peter"; "Manual of

Repentance"; "Manuals for Sisters of Mercy, Part III."; Vernon Hutton's "Help to Repentance"; Pusey's Sermons, "Repentance Lifelong," "Everlasting Punishment," "Day of Judgment," "Re-Creation of Penitent"; "The Holy Eucharist a Comfort to the Penitent"; "Our LORD's risen Love for Penitents"; Hymns Ancient and Modern," 79, 80, 81, 82; "People's Hymnal, Litany of Penitence," hymns 9, 14, 66, 70, 71, 72, 74, 76, 104, 107, 456, 458; "Penitent's Path" (Palmer); Bishop of Brechin's Sermons, "Are you being converted?" "Sermons at St. Saviour's, Leeds."

EXTRACTS FROM LENTEN SERMONS ON REPENTANCE.

"REMEMBER thy sins? There can be no true penitence without this; a mere general hazy impression that we are all sinners will not do. Thou must know thine own sin if thou wouldest repent of it, and so take time for self-examination—yea, and special care and trouble about it."
—*Bp. of Oxford*.

"And, oh! if thou hast such an adviser, faithful and true, who will be to thee as Nathan was to David—a friend who will not fail to tell thee of thy faults, who will not fear to sacrifice thy regard in doing so, who will lay his finger here, and here, and here, on thy secret faults, put him not from thee as an unwelcome intruder—thank GOD thou hast such a friend, treasure his counsels as rare gifts—rare, indeed, most rare, in

this cowardly, smooth, and faithless world,* ; beware lest thou despise his lightest word, 'not knowing' that through him the goodness of GOD leadeth thee to repentance."—*Dean Stanley*.

Bear in mind the distinction, then, exemplified "between the sorrow of the world, which worketh death, and godly sorrow, which worketh repentance to Salvation." The one sorrow for sin's consequences, the other sorrow for sin's guilt ; the one for having injured ourselves, the other for having offended GOD ; the one for the disgrace, the worldly life, the enfeebled body, or the unquiet mind, the other for the loss of GOD's favour and the sense of alienation from HIM ; the one dreading HIS punishment, the other longing for the restoration of HIS love ; the one satisfied with impunity, the other thirsting for Holiness ; the one barren in all but feeble resolutions, the other working a thorough change of the inner and outer life ; the one the natural product of an unregenerate heart, the other the gift of GOD by the operation of the HOLY SPIRIT ; the one the remorse of Esau and of Judas, the other the repentance of David and of Peter.

"Within this city is a nameless grave ; the earth has hardened over it for twenty years and more. She whose dust moulders there had been baptized, doubtless, into the Church of CHRIST, had received GOD's promises, and had lisped the truths of the Gospel. Warnings, no doubt, too, there had been, in the probation of a long life, and pleadings and opportunities for repentance. What had been her peculiar temptations, what

* Such a friend to thy soul is thy Confessor.

her misfortunes, what the history of her inner life, I know not; the great JUDGE of all the earth will weigh them in HIS righteous balance. But this I know, that when the last hour came, it came without one feeble ray of peace or hope. There was pain on that deathbed; there was terror; there was remorse for the past; there was despair for the future. The glazed eyes glared widely at unseen shapes around, the hands were waved convulsively to drive them off, the moans which broke from the trembling frame were the very accents of hopeless fear. And though for a while, as some prayer was read, or some sentence of Holy Writ, there would be a brief respite, as though the sacred words could hold in check the present power of evil, yet soon the agony of terror set in again, till the last struggle closed the fearful, but instructive, scene.

“There is a fountain opened for sin and for uncleanness, and you, even you, may wash and be clean. I point you to HIM who touched the leper and healed him, who shrank not from the poor fallen penitent who kissed HIS feet, but dismissed her with pardon and a blessing. . . . HE is ready to give you repentance and remission of your sins, to restore you to your reconciled FATHER, to prompt your resolutions, aid and preserve your prayers, make your endeavours persevering, and crown your struggles with success. But you must go to HIM *now*. The preacher of the Gospel, with the Bible in his hand, may promise present pardon, but he may not promise future penitence. *Now* you must examine yourself, *confess, pray, resolve*, earnestly pray—trust in God’s mercy and your SAVIOUR’S merits, and

proclaim from this moment a life-long war against self and your besetting sins. Do this *now*—sincerely, heartily, and counting the whole cost—and there is many a struggle, doubtless, before you, and many a perilous temptation, many a wrestling prayer and painful lusting of the flesh against the spirit, and some falls, may be, with their shame and bitter sorrow; but there is GOD's pardon covenanted to you, and CHRIST's blood cleansing you, and the ordinances of the Church aiding you, and the ALMIGHTY SPIRIT striving with you and for you; and, though the body of this death may cling close, yet GOD *will* deliver you through JESUS CHRIST our LORD."—*John Jackson, Bishop of London.*

"There is a sorrow for sin, the account of which is simply this:—Pride broken in its own conceit, and put thoroughly out of humour with itself. This sorrow apes very exactly the garb and language of true repentance, because in true repentance one main element is *profound distrust of self* as (what is very different) a disgust with self. . . . A true penitent, my brethren, when revelations are made to him of the utter vileness, meanness, baseness of self, can bear them quietly and meekly, and without falling into despondency. Why? Because the eye of his heart is still fixed upon GOD. . . . Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in GOD, for I shall yet praise HIM who is the health of my countenance and my GOD. The soul is conscious that GOD's present displeasure is something like the disguise which Joseph wore to his brethren when he made himself strange to them and spake roughly to them, and that there

lurks a heart of love behind it, which will, ere long, break through the disguise."—*Dr. Heurtley.*

Many who truly fear the wrath of GOD, yet fail in their endeavours after penitence, through their extreme anxiety to justify and exculpate themselves.

The contrite sinner is concerned not merely for the love of GOD, which he has wronged, but for the glory of GOD, which he has obscured.

"O Christian brethren, O imperishable spirits, whom JESUS has HIMSELF created, and for whom HE died, rest not, I pray you, for any fear of man, in your work of penitence, till HE has taught you not merely to fear, but utterly to love HIM—till you have tasted, in all its preciousness, of that 'plenteous redemption,' which is the gift of your crucified, your everlasting LORD."—*Dr. Liddon.*

CONFESSION, HABITUAL OR OCCASIONAL,

SANCTIONED OR ADVISED BY AUTHORITIES OF
THE CHURCH OF ENGLAND.

(*Get and read the quotations given in Gray's pamphlet, published by Heywood, Manchester. Price 9d.*)

Archbishop Cranmer.
The Catechism.
Bishop Ridley.
Bishop Latimer.
Turner.

Bishop Jewel.
Second Book of Homilies.
Archbishop Parker's
Visitation Articles.

- | | |
|---|---|
| <p> The Eleven Articles.
 Becon, D.D.
 Hooker.
 King James I.
 Bishop Williams.
 Dr. Reynolds.
 Dr. Hakewill.
 Dr. Aylmer.
 Dr. Crakanthorp.
 Bishop Andrewes.
 Dr. Donne.
 Dr. Baily.
 Bishop Downname.
 Mede.
 Bishop Montague.
 Visitation Articles, Over-
 all, &c.
 Dr. Hammond.
 Dr. Heylin.
 Archbishop Laud.
 Archbishop Bramhall.
 Archbishop Ussher.
 Herbert.
 N. Farrar.
 Chillingworth.
 Bishop Hall.
 Bishop Morton.
 Confessor in King's
 Household.
 Bishop Jeremy Taylor.
 Bishop Sanderson.
 Dr. Pierce.
 Dr. Thorndike.
 Bishop Nicholson.
 Bishop Cosin. </p> | <p> Mr. Adams's Sermon.
 Dean Grenville.
 Dr. Barrow.
 Evelyn's Diary.
 Bishop Sparrow.
 Puller, D.D.
 Dean Comber.
 Bishop Pearson.
 Fourteen Bishops on case
 of Friend and Parkins.
 Bishop Patrick.
 Dodwell.
 Isham, D.D.
 Bishop Beveridge.
 Bishop Ken.
 Bishop Bull.
 Archbishop Sharpe.
 Nicholls, D.D.
 Dean Hickes.
 Dr. Marshall.
 Hole, D.D.
 Dr. Fiddes.
 Archbishop Wake.
 Wheatley.
 Archbishop Secker.
 Bishop Berkeley.
 Bishop Wilson.
 Bishop Horne.
 Bishop Tomline.
 Bishop Marsh.
 Bishop Short.
 Bishop Hamilton.
 Keble.
 Bishop Moberly.
 Bishop Wordsworth. </p> |
|---|---|

Bishop Jackson.
Bishop Forbes.
Bishop Durnford.
Bishop Abraham.

Bishop Philpotts.
Bishop Wilberforce.
Bishop Harold Browne.

*The following authorities or witnesses are given in
Cooke's Treatise.*

Perkins.
Mason.
Dr. White.
Bishop White.
L'Estrange.
Scrivener.
Dr. Pierce.
Dr. South.
Bingham.
Dr. Jeremy Collier,
Dr. Bisse.
Wheatly.
Bishop Stearne.

Wogan.
Peter Waldo.
Dr. Hey.
R. Cecil.
Hallam.
B. Marsh.
Prof. Blunt.
Bishop Dee.
Bishop Duppa.
Bishop Wren.
Bishop Juxon.
Bishop Fuller.
Bishop Gunning.

In 1625, King James I. on his death-bed besought Bishop Williams to give him Absolution.

In 1710, Bishop Bull received Absolution before his death. (p. 102.)

In 1711, Dr. John Ernest Grabe "commonly desired the imposition of the Priest's hands, when the Absolution or blessing was pronounced on him." (p. 77.)

In 1711, Henry Dodwell before his death "desired and received the Absolution directed by our Church." (p. 77.)

In 1723 died Lady Rachel Russell: "she advised her daughters to go to Confession, as she

did, to Dr. Fitzwilliam, and explained to them how she herself prepared every month for it."

In 1650, Archbishop Williams, "in his last sickness wanting a regular Presbyter to give him the Sacrament, Absolution, &c., purposely ordained an honest and pious servant of his own to administer to him in those holy offices." (p. 76.)

In 1651, James, seventh Earl of Derby, before his death made his Confession, and then received Absolution. (p. 100.)

In 1660, Elizabeth Lady Capel, "three days before her death asked and received the Church's last comfort and blessing, the benefit of Absolution." (p. 76.)

In 1661, Sibylla Lady Anderson desired her parish priest to absolve her the day before her death. (p. 77.)

In 1663, Bishop Sanderson, "about a day before his death, desired his chaplain to give him Absolution." (p. 77.)

In 1685, Evelyn writes in his Diary, that his daughter had frequently asked him to recommend to her a Divine to whom she might go for Confession; that he had delayed to recommend such a person "as yet," for reasons that he gives; and that after her death he discovered that she had selected her own Confessor; for the which he in no way blames her. (p. 101.)

In 1705, Bishop Wilson's wife died. In a meditation on her death he thanks God for "His mercies to her in the time of sickness;" and amongst these he names "the ministry of Absolution." (p. 102.)

Adam Littleton, D.D., preached, on March 14, 1674-5, before the royal family, a sermon styled

"Of the Duty of Confession." "Lastly, sins that trouble the conscience are to be made Confession of to the Priest, to receive the Church's Absolution. . . . I speak of it as a method prescribed by CHRIST, for quiet and ease of conscience. . . . The Church advises it before the Sacrament, which is a searching time ; orders it on the sick-bed, where the Priest, with full authority, says to his sick penitent, 'I do absolve thee.' Certainly, to all that are truly pious, it must be matter of comfort to have their consciences disburdened, and their pardon sealed before their departure hence ; which pardon of the Church, if their repentance be sincere, is certain and of force ; and which pardon, if neglected here, may, for ought they know, put a stop to their pardon hereafter, for their wilful contempt of CHRIST's authority. For 'he that despiseth you,' says HE, speaking of HIS ministers, 'despiseth ME ;' and good reason, for they act by the same authority. 'For,' says HE, 'as the FATHER sent ME, so send I you.'" (p. 46, 2nd Enumeration. Ed. 1679.*)

Dr. Isaac Barrow (died 1677), author of a treatise against the Supremacy of the Pope.

"Now they may be understood to remit or retain sins divers ways :

"1. They do remit sins *dispositivè*, by working in persons fit dispositions, upon which remission of sins, by GOD's promise, is consequent ; the dispositions of faith and repentance.

"2. They remit (or retain sins) *declarativè*, as the ambassadors of GOD, in HIS name pronounc-

* Forwarded to me in 1859 by the Rev. J. B. Wilkinson.

ing the word of reconciliation to the penitent, and denouncing wrath to the obstinate sinner.

"3. They remit sins *impetrative*, obtaining for sinners pardon by their prayers.

"4. They remit sins *dispensative*, by consigning pardon in administration of the Sacraments, especially in conferring Baptism . . . and in the absolving of penitents, wherein Grace is exhibited and ratified by imposition of hands . . . to bestow grace or favour on the penitent." (Vol. vi. p. 56.)

THE CHURCH OF ENGLAND.

PRAYER BOOK, 1549.

(Declared in Acts of Uniformity to have been compiled by aid of the HOLY GHOST, and to have been of a "very godly order," agreeable to the Word of GOD and the primitive Church.)

And if there be any of you, whose conscience is troubled and grieved in anything, lacking comfort or counsel, let him come to me, or to some other discreet and learned Priest, taught in the law of GOD, and Confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the Ministers of GOD and of the Church) he may receive comfort and Absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness: requiring such as shall be satisfied with a general Confession not to be offended with them that do use, to their further satisfying, the auricular and secret Confession to

the Priest ; nor those also which think needful or convenient, for the quietness of their own consciences), particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble Confession to GOD, and the general Confession to the Church. But in all things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences ; whereas he hath no warrant of GOD'S Word to the same.

PRAYER BOOK, 1662.

The Book of Common Prayer now in use.

"ALMIGHTY GOD, the FATHER of our LORD JESUS CHRIST, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live ; and *hath given power, and commandment, to HIS Ministers, to declare, and pronounce to HIS people, being penitent, the Absolution, and Remission of their sins, &c.*"—This Absolution is in the order for Morning Prayer, and it is directed to be said by the *Priest alone*.

"And because it is *requisite* that no man should come to the Holy Communion, but with a full trust in GOD'S mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of GOD'S Word, and *open his grief* ; that by the ministry of GOD'S Holy Word he may receive the *benefit of Absolution*, together with ghostly counsel and advice, to the quieting

of his conscience, and avoiding of all scruple and doubtfulness."—First exhortation before celebration of the Holy Communion.

"Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

"Our LORD JESUS CHRIST, who hath left power to HIS Church to absolve all sinners who truly repent and believe in HIM, of HIS great mercy forgive thee thine offences: And by HIS authority committed to me, I absolve thee from all thy sins, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."—See Order for the Visitation of the Sick.

"Receive the HOLY GHOST for the office and work of a Priest in the Church of GOD, now committed unto thee by the imposition of our hands. *Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.* And be thou a faithful Dispenser of the Word of GOD, and of HIS holy Sacraments. In the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."—See the form and manner of Ordering of Priests.

BOOK OF HOMILIES.

"I DO NOT SAY, BUT THAT, IF ANY do find themselves troubled in conscience, they may repair to their learned Curate or Pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of

GOD's Word; but it is against the true Christian liberty that any man should be BOUND to the numbering of his sins, as IT HATH BEEN USED HERETOFORE in the time of blindness and ignorance."—*Homily on Repentance.*

CANON CXIII.

If any man confess his secret and hidden sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we do straitly warn and admonish the said Minister that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same), under pain of irregularity.

CANON XIX.

(*Irish Church.*)

And to this end the people are often to be exhorted to enter into a special examination of the state of their own souls; and that finding themselves either *extremely dull*, or *much troubled in mind*, they do resort unto GOD's Ministers, to receive from them as well advice and counsel for the quieting of their dead hearts, and the subduing of those corruptions whereunto they have been subject, *as the benefit of Absolution likewise*, for the quieting of their consciences, *by the power of the keys which CHRIST hath committed to His Ministers for that purpose.*

ARCHBISHOP CRANMER.

"Now GOD doth not speak to us with a Voice sounding out of Heaven; but HE hath *given* the Keys of the Kingdom of Heaven, and the *authority* to *forgive sin*, to the *Ministers of the Church*. Wherefore let him that is a sinner go to one of them. Let him *knowledge and confess his sin*, and pray him that, according to GOD's commandments, he will give him absolution, and comfort him with the word of grace and forgiveness of his sins. And when the Minister doth so, then I ought steadfastly to believe that my sins are truly forgiven me in Heaven."

BISHOP LATIMER.

"*To speak of right and true Confession, I would to GOD it were kept in England; for it is a good thing*, and those which find themselves grieved in conscience might go to a learned man, and there fetch of him comfort of the Word of GOD, and so come to a quiet conscience, which is better, and more to be regarded, than all the riches of the world."

BISHOP RIDLEY.

"*Confession unto the Minister*, which is able to instruct, correct, and inform the weak, wounded, and ignorant conscience; *indeed I ever thought might do much good to CHRIST'S congregation, and so I assure you I think to this day.*"

BISHOP JEWEL.

"Abuses and errors removed, and especially the

Priest being learned we *mislike no manner of Confession*, whether it be private or public."

Declaration on Confession and Absolution, as set forth by the Church of England, by Dr. Pusey, Canon King, Canon Liddon, and others.

"We, the undersigned, priests of the Church of England, considering that serious misapprehensions as to the teaching of the Church of England on the subject of Confession and Absolution are widely prevalent, and that these misapprehensions lead to serious evils, hereby declare, for the truth's sake and in the fear of GOD, what we hold and teach on the subject, with special reference to the points which have been brought under discussion.

"1. We believe and profess that ALMIGHTY GOD has promised forgiveness of sin, through the precious blood of JESUS CHRIST, to all who turn to HIM, with true sorrow for sin, out of unfeigned and sincere love to HIM, with lively faith in JESUS CHRIST, and with full purpose of amendment of life.

"2. We also believe and profess that our LORD JESUS CHRIST has instituted in HIS Church a special means for the remission of sin after Baptism, and for the relief of consciences, which special means the Church of England retains and administers as part of her Catholic heritage.

"3. We affirm that—to use the language of the Homily—"Absolution hath the promise of forgiveness of sin,"* although, the Homily adds, 'by

* Homily "of Common Prayer and Sacraments."

"5. We are not here concerned with the two forms of Absolution which the priest is directed to pronounce after the general confession of sins in the Morning and Evening Prayer and in the Communion Service. The only form of words provided for us in the Book of Common Prayer for applying the absolving power to individual souls runs thus:—'Our LORD JESUS CHRIST, who hath left power to HIS Church to absolve all sinners who truly repent and believe in HIM, of HIS great mercy forgive thee thine offences; and by HIS authority committed to me I absolve thee from all thy sins, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.'* Upon this we remark, first, that in these words forgiveness of sins is ascribed to our LORD JESUS CHRIST, yet that the priest, acting by a delegated authority and as an instrument, does through these words convey the absolving grace; and, secondly, that the absolution from sins cannot be understood to be the removal of any censures of the Church, because (a) the sins from which the penitent is absolved are presupposed to be sins known previously to himself and GOD only; (b) the words of the Latin form relating to those censures are omitted in our English form; and (c) the release from excommunication is in Art. XXXIII. reserved to 'a JUDGE that hath authority thereunto.'

"6. This provision, moreover, shows that the Church of England, when speaking of 'the benefit' of absolution,' and empowering her priests to absolve, means them to use a definite form of

* "The Order for the Visitation of the Sick."

absolution, and does not merely contemplate a general reference to the promises of the Gospel.

"7. In the service for 'the Visitation of the Sick' the Church of England orders that the sick man shall even 'be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter.' When the Church requires that the sick man should, in such case, be moved to make a special confession of his sins, we cannot suppose her thereby to rule that her members are bound to defer to a death-bed (which they may never see) what they know to be good for their souls. We observe that the words 'be moved to' were added in 1661, and that, therefore, at the last revision of the Book of Common Prayer the Church of England affirmed the duty of exhorting to confession in certain cases more strongly than at the date of the Reformation, probably because the practice had fallen into abeyance during the Great Rebellion.

"8. The Church of England also, holding it 'requisite that no man should come to the Holy Communion but with a full trust in GOD's mercy, and with a quiet conscience,' commands the minister to bid 'any' one who 'cannot quiet his own conscience herein' to come to him, or 'to some other discreet and learned minister of GOD's Word, add open his grief, that by the ministry of GOD's Holy Word he may receive the benefit of absolution, together with,' and, therefore, as distinct from, 'ghostly counsel and advice';* and since she directs that this invitation should be repeated in giving warning of Holy Communion,

* Exhortation in the Service for Holy Communion.

and Holy Communion is constantly offered to all, it follows that the use of Confession may be, at least in some cases, of not unfrequent occurrence.

“9. We believe that the Church left it to the consciences of individuals, according to their sense of their needs, to decide whether they would confess or not, as expressed in that charitable exhortation of the first English Prayer Book, ‘requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to GOD, and the general confession to the Church, but in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men’s minds or consciences; whereas he hath no warrant of God’s Word to the same.’ And although this passage was omitted in the second Prayer Book, yet that its principle was not repudiated may be gathered from the ‘Act for the Uniformity of Service’ (1552), which, while authorizing the second Prayer Book, asserts the former book to be ‘agreeable to the Word of God and the primitive Church.’

“10. We would further observe that the Church of England has nowhere limited the occasions upon which her priests should exercise the office which she commits to them at their ordination; and that to command her priests in two of her offices to hear confessions, if made, cannot be construed negatively into a command not to receive

confessions on any other occasions. But, in fact (see above, No. 7, 8), the two occasions specified do practically comprise the whole of the adult life. A succession of Divines of great repute in the Church of England, from the very time when the English Prayer Book was framed, speak highly of Confession, without limiting the occasions upon which, or the frequency with which, it should be used; and the 113th Canon, framed in the Convocation of 1603, recognized Confession as a then existing practice, in that it decreed, under the severest penalties, that 'if any man confess his secret and hidden sins to the minister for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, * * * the said minister * * * do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same).'

"11. While, then, we hold that the formularies of the Church of England do not authorize any priest to teach that private confession is a condition indispensable to the forgiveness of sin after baptism, and that the Church of England does not justify any parish priest in requiring private confession as a condition of receiving Holy Communion, we also hold that all who, under the circumstances above stated, claim the privilege of private confession, are entitled to it, and that the clergy are directed, under certain circumstances, to 'move' persons to such confession. In insisting on this as the plain meaning of the authorized language of the Church of England, we believe

ourselves to be discharging our duty as her faithful ministers."

IT IS APPOINTED UNTO MEN ONCE TO DIE,
AND AFTER THIS THE JUDGMENT.

I KNOW THEIR THOUGHTS.

BY THY WORDS SHALT THOU BE CONDEMNED.

I WILL GIVE UNTO EVERY ONE OF YOU
ACCORDING TO YOUR WORKS.

EXCEPT YE REPENT, YE SHALL ALL LIKEWISE
PERISH.

THE WICKED SHALL BE TURNED INTO HELL,
AND ALL THEY THAT FORGET GOD.

THE DEAD WERE JUDGED OUT OF THOSE
THINGS WHICH WERE WRITTEN IN THE
BOOKS.

IF THE RIGHTEOUS SCARCELY BE SAVED,
WHERE SHALL THE UNGODLY AND THE
SINNER APPEAR?

REPENT, FOR THE KINGDOM OF HEAVEN IS
AT HAND.

RECONCILIATION OF THE PENITENT;

OR,

HOW TO FEEL AT PEACE WITH GOD.

ALL agree that sin deserves punishment.

All sin is terrible in the sight of GOD.

Hell is the punishment for sin.

Every sin we commit is a weighty matter, and the conscience should feel oppressed, as by a heavy burden, after the committal of any sinful act.

To have pained GOD by a little act of carelessness should grieve the soul that *loves* HIM.

Every time we sin we break our Baptismal vows, which we renewed at our Confirmation.

A wilful sin is a deliberate choosing of SATAN to be one's lord instead of the HOLY LOVING GOD.—Rom. vi. 16.

Each sin of thought, word, or deed defiles the temple of GOD, whose temple we are.

Each sin is an act of ingratitude on our parts, causing us to deserve to be cast off by GOD.

When we are repentant by the grace of GOD, we desire not to be cast off as we deserve, not to be destroyed body and soul in Hell, to renounce SATAN'S service again, to renew our promises of faithful service to HIM who bought us with HIS own Blood, to tell HIM we are sorry for having pained HIM by our sins, to acknowledge to our shame wherein we have been unfaithful, and to take some punishment to ourselves to show our sorrow for having pained HIM, and that by our

voluntary abasement and punishment of ourselves we may offer a proof of the reality of our sorrow, so that GOD, as in the case of Ahab, may pardon us on seeing our voluntary penitential treatment of ourselves.

GOD forgives at once where penitence is real.

But the penitent must be *penitent indeed*, and have the best possible reason to believe he is so, else he cannot hope to feel the peace of forgiveness and reconciliation.

The HOLY GHOST moves us to true sorrow for our sins, we on our part trying all we can that our repentance should be as perfect as possible.

There is nothing else that we can think of which we should try more to have perfect than repentance for sin.

Our salvation depends on it.

We have no right to trust we are at peace and forgiven, unless we are quite sure there has been nothing wanting on our part to make our repentance perfect and acceptable to GOD.

If we hear on good authority that there is *one* thing which might help us to make sure of our repentance being good and acceptable to GOD, then, unless we try this one thing, we have *not* done *all* we can to attain perfection in that on which our very peace with GOD our JUDGE depends both here and hereafter.

"Grievous sins after Baptism are remitted by Absolution; and the Judgment, if the penitent be sincere, is an earnest of the Judgment of CHRIST, and is confirmed by HIM. Yet the same penitent has yet to appear before the Judgment-seat of CHRIST, that, according to his sincerity, the

LORD may ratify or annul the judgment of His servants.

"Yet with these limitations, the pardon upon penitence is absolute as in Baptism itself. Indeed, the commission to set free from sins has by ancient fathers been thought, in a secondary way, to include the power of Baptism ; it is one power, and one pardon, and One Blood diversely applied."—*Dr. Pusey.*

Our sorrow for, and confession of our sins to GOD in the secrecy of our chambers, will obtain His pardon *if* that sorrow is real and the Confession accompanied with shame and self-revenge ; but if there is something more than this which we can do to show our sorrow and our wish that it should embrace every feature that can make it perfect, then surely there can be absolutely no doubt or question in the matter—we *ought to attempt that something more.*

"Better to repent any how, than not to repent at all. Yet surely they may most hope that their penitence is sincere whom it costs most."—*Dr. Pusey.*

If you cannot quiet your own conscience, why does the Church advise you so strongly to open your grief to a Priest ? She leads you to understand that in so doing you will get that peace you want, and which you often cannot obtain in your own secret repentance. She knows that peace *will* be given to you thus, because

Your repentance and Confession will be more perfect and acceptable if offered to GOD in this way.

If it were not more likely to be more perfect in this way, there would be no ground for pro-

missing you the enjoyment of that peace which you could not obtain the other way.

The following reasons may help you to see that offering our repentance and confession to GOD through HIS Priest must be a better way than doing so by ourselves and trying to feel assured our repentance is accepted.

When you have sinned, you have fallen from grace, you have done something to quench the Spirit, you are in the position of one in disgrace, and however penitent you may be, it is not for *you* to say to yourself, or to take it for granted, you are pardoned.

In sin or sorrow for a sin you should not presume to judge what GOD is, or is not, doing for your soul.

True penitence is humble—hardly dares to believe itself forgiven, still less to tell itself so.

True penitence feels the blackness of sin so much, that, if it feels forgiven, it hesitates to accept it, except on some authority superior to inward feelings and outside itself.

Satan transforms himself into an angel of light, and it is his interest to whisper peace where there is no peace. He will try to make us think we are forgiven when we are not thoroughly repentant, and if we are thoroughly repentant he will try and persuade us we are not forgiven.

You may be tempted to come to Holy Communion with your sin only half sorrowed for, or with no definite resolutions of amendment; or, on the other hand, after your prayers for pardon, you may be afraid to come to Holy Communion at all, and so lose the strength and peace you want.

You may, perhaps, take a very wrong view of

your sin and the resolution or satisfaction you ought to make on account of it. You may be inclined to see the whole affair only from your own point of view. Some feature in your sin might be pointed out to you by another that you have thought nothing of yourself, but which really aggravated the whole guilt of it.

You may be tempted to do nothing by way of self-revenge as a just self-punishment for your sin, whereby you have pained GOD. Or you might be inclined to mortify yourself in some way which would not be suitable, and be no help against repeating the sin.

Experience will prove to you beyond a doubt that you will (by GOD's grace) take more pains in repentance, resolutions, and amendment, if you come to Confession.

In short, sin is so awful in itself and its effects, and quick reconciliation with GOD is of such importance, that to be and feel at peace with HIM should compel us, as a matter of common prudence, to do all in our power that is likely to help us to be reconciled and to feel the peace of sure forgiveness. To tell GOD of our sin and to ask HIS pardon for it in secret is simply not doing all we might to make sure our repentance is acceptable. If we confess our sin to GOD through HIS Priest, we feel afterwards there was nothing more at the time we could have done—we gave an opportunity to a Minister of GOD to show us if there was any one feature lacking in our repentance; we were not content to judge ourselves, but took the best advice we could as to how we could best show to GOD our sorrow for our faults, and asked advice to help us against

falling into them again. And, therefore, we can feel (more than if we have not gone to Confession) that we have done all we could, and that as to doubts about acceptance, GOD has told us, through His Minister, to go on our way in peace.

“Consciences *are* burdened. There is a provision, on the part of GOD in His Church, to relieve them. They wish to be, and to know that they are, in a state of grace. GOD has provided a means, however deeply any have fallen, to replace them in it. They feel that they cannot take off their own burden, loose the chains of their past sins, and set themselves free to serve GOD. They look for some act out of themselves, if there be one, which shall do this. GOD has provided it. They want something to serve between past and future, that they may begin anew. By His absolving sentence, GOD does efface the past. They cannot estimate their own repentance and faith. He has provided Physicians of the soul, to relieve and judge for those who ‘open their griefs’ to them. They wish to know how to overcome besetting temptations ; GOD has provided those experienced in the sad history of man’s sins and sorrows, who can tell them how others, through the grace of GOD, have overcome them.”—*Dr. Pusey.*

Those who *really believe* GOD has “given power and commandment to His Ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their Sins,” and who also hold that *all sin* is a weighty matter that should trouble the conscience, ought to go to Confession, and, if they do not go, are acting in a manner which they would regard as very inconsistent, illogical, and foolish if they behaved

in this way in any emergency affecting their bodily health or worldly prosperity. Sin is a disease affecting the soul, and the first cause of all disease in the body.

How nervously anxious parents are for the health of their children, often overdosing them or sending for a doctor without any real reasonable cause. Doctors are consulted if a child's figure is not quite straight, or if there is anything weak or faulty about any single member of its body. And we who are grown up send for physicians when ill, and let them do what they will with us. But with the disease of the soul, where is this feverish anxiety to be cured, cleansed, or pardoned? If there was a frightful plague, killing people all around us, and if there were the very smallest symptom of it having begun to attack ourselves, we would not attempt to cure ourselves, but, unless very foolish, we should send for the best physician we could. Even if there was some un-failing remedy for this plague, yet we should like to make sure we used it properly, or took the right quantity suitable for our age and condition of general health, constitution, and antecedents. Feeling better is not always a proof of cure. Confidence in remedies because recommended by a professional man of science, greatly helps us to obtain good results from their use.

Well, then, sin is the awful plague that ruins thousands all around us, and is constantly attacking ourselves. We, then, should not be content with grappling with its *slightest* attacks *alone*. Why not have the aid and counsel of those who are solemnly pledged to GOD in the most awful manner possible to fight against sin, whose sole

aim and object in life is to help souls against its attacks, who have studied its causes and effects in numerous other souls besides our own ; who would not dare to give us anything but good advice, lest they fell under the curse of the plague themselves ; who prove their own faith in the remedies they administer by constantly making use of them in the same way as they advise their own patients ; who receive no reward for their labours, but minister to us in an office of love, and who keep their knowledge of our spots and blemishes locked up in their own hearts.

The Church of England encourages private Confession in cases where persons cannot quiet their own consciences.

1. She declares GOD has given *power* and *commandment* to HIS Ministers to declare and pronounce to HIS people, being penitent, the Absolution and remission of their sins.

2. If her Ministers can (power) and ought (commandment) to absolve people being penitent, then any person who has never been to Confession, who is penitent, and who feels the burden of the sins of his life to be grievous and intolerable, may go to a Priest and tell him all the sins he has ever done that he can remember, and is sorry for ; this he certainly can do if he choose ; and if he then solemnly assures the Priest he is truly sorry for those sins, that he has a sincere purpose to amend his life, with GOD's help, then the Priest ought, as a faithful Minister of the Gospel, to tell that man that GOD does pardon him.

3. If the penitent falls again into sins of any kind, and if, after private acts of contrition, still

feels uneasy in his conscience, if he feels that he has broken his resolution not to sin again, surely he may, if he choose, go again to a Minister of GOD and tell him so, and that he is indeed sorry and means to try again, and keep from sin ; and then, surely, the Minister of the Gospel is bound again to tell him to go in peace.

4. As time goes on, the penitent, if he perseveres, will find that many great sins that were of frequent occurrence before his Confession, are now seldom committed—the more he perseveres and faithfully walks with GOD—the greater his anxiety to be perfect, the greater his sorrow at the *least* sin ; and if, now that he walks closer to GOD than he did before, he feels the guilt of what the world calls little sins, he may, if he choose, go and tell a Priest he has done them, that he is sorry for having done them, wishes to Confess them, and then the Minister of the Gospel has surely equal power to tell him authoritatively that the LORD forgives these sins. And if he likes first to seek help from one of HIS Ministers, he may, either for counsel or Absolution, and the Minister may invite him to come for either ; and whoever says he may not—well—may GOD forgive him !

The Confession and Absolution in Mattins and Evensong is either a general acknowledgment that we are sinful creatures, and a general declaration by the Priest that GOD forgives penitent sinners ; or it is a Confession of sins and a declaration of their remission by the Priest. If the former, then no wonder many souls are not satisfied and require further help ; if the latter, then the Church of England encourages Confession to

be made twice daily, in order to receive priestly Absolution ! She therefore encourages habitual Confession for the sake of the comfort of priestly Absolution ; and as she invites people to Communicate often, and tells them they may seek private Absolution whenever they cannot quiet their own consciences, it must be a truth as clear as daylight that she teaches them frequently to confess their sins publicly in the congregation, and if not satisfied with so doing, to do so privately.

Of course, in one sense, it is true to say she discourages private Confession. She protests against it being made compulsory. She would not have it had recourse to, instead of the secret contrition for, and private Confession of, sins to GOD, neither would she have any one think that the mere repeating of our faults to a Priest is an easy way to obtain pardon for them without repentance and purpose of amendment ; neither does she encourage people becoming morbidly scrupulous and giving up their sense of their own responsibility by leaning too much on the direction of the Priest ; but her teaching is that her Priests should be ready, with all diligence, love, and wisdom, to help *all* souls according to their wants as often as they sincerely and heartily desire to be helped.

In short, it is muddling the whole argument to say the Church of England discourages private Confession. She discourages sin.

It is muddling the whole argument to say she discourages frequent private Confession. She discourages people getting careless and falling again into any sin.

But if her children fall seven times a day and seven times a day repent, one may defy all her enemies to prove she forbids her ministers to pronounce Absolution over them in public or private.

If the Absolution in the Holy Communion Office, Mattins, and Evensong is sufficient for burdened souls, then she encourages Confession to be made three times daily to obtain the benefit of it. And if, once a week, or once a month, some one soul in trouble craves in private to receive Absolution before communicating, where does the Church of England discourage that soul from private Confession?

In one Rubric she encourages people to the *often receiving* of the Holy Communion, and she invites all who cannot quiet their own consciences before communicating, to seek private Absolution; and if that is not encouraging private Confession, what is it?

As for the objection "this is only an exceptional case," the answer is simple. To fall into *sin* should be a very exceptional thing on the part of a Christian. *Whenever* a Christian does sin, he *ought* to have a great difficulty in quieting his own conscience. Some persons quiet their own consciences all their lives. Happy souls! Some now and then cannot succeed in so doing. Some *very* good people are terribly disquieted at one idle word or impatient feeling. Some people have no very great reverence for the Holy Communion, and they seem to think themselves quite fit always to Communicate. Some believe GOD is present in the Holy Communion. No wonder they are sometimes distrustful of their own preparation to meet HIM. Low Churchmen oppose Confession

because they believe and teach thus: CHRIST died for your sins—very well; if you at any time fall into sin, call to mind the fact that HE did so die for your sins; remember HE paid the penalty for them; *you* have nothing more to do; trust HIM your SAVIOUR, that HE has atoned for the sins that trouble you, and then go on your way rejoicing. If you ever sin again, trust HIM again; remember again HE died for you, that HE is your SAVIOUR, and that you are freely forgiven.

The Catholic takes a different view of the matter. He believes also that JESUS is his SAVIOUR, but he believes also that JESUS not only died to save him, but also that HE is his Judge; and the very fact of JESUS having suffered for his sins makes him very sad and ashamed and fearful, when he has sinned. JESUS lived, suffered, died, rose again and ascended into Heaven, for the very purpose that we should not sin, but live to HIM who redeemed us and whose members we are; and so when the Catholic commits any sin, he feels that he has rejected CHRIST's work, that he has done despite to the spirit of grace; that he has crucified the SON of GOD afresh; believing also that he is a child of GOD, and that even little neglects or wrongs from one's own children are very painful, he is always anxious after *any* fall, to tell his SAVIOUR he is truly sorry and purposes to amend. Remembering how strict the Judgment will be, how awful Hell is; that each evil word will have to be accounted for; that GOD is the Holy One; that nothing that defileth can enter Heaven; that GOD says, Be ye perfect, be ye Holy; that the Christian life must be one continual strife against all sin and an ardent pursuit of Holiness,

the Catholic must always be very anxious and careful to bring forth fruits of repentance, very anxious and careful to confess *all* his sins, very anxious to have them forgiven, and to hear humbly that they *are* forgiven, not trusting his own deceitful feelings, but to the voice of authority speaking in GOD'S name. In short, Protestant teaching practically comes to this: "CHRIST is your SAVIOUR; remember HE is your SAVIOUR as often as you sin, and do not be so particular about repentance and prayers for pardon."

The Catholic teaching is this: "JESUS is your SAVIOUR, and HIS Blood alone cleanseth from all sin; but if you do sin, pray for a humble contrite heart and true repentance of a godly sort—carefulness, clearing of yourself, indignation, fear, vehement desire—zeal—revenge, and if you confess your sins, GOD is faithful and just to forgive you your sins and to cleanse you from all unrighteousness; but take great trouble and care, pray very earnestly for true repentance; take care you do confess your *sins, each sin*, not only that you are a sinner—and remember that the Church is ready to help you to pardon and to peace, and that GOD has committed to her the Ministry of Reconciliation." The Low Churchman leaves a penitent soul to grope in the dark after CHRIST, to trust to his feelings, or his recollection of the fact of the death of JESUS on HIS cross. The Catholic tells him to pray for contrition, and not only tells him the Blood of the SAVIOUR cleanseth from sin, but tells him of a definite way by which he may have the assurance of its application to his own individual sin-stained soul. The Catholic tells him that in the Sacraments his wants are all supplied, and instead of leaving him in his trouble to make his peace

how he can, the Catholic priest tells him he is ready to help him to be at peace with CHRIST. CHRIST'S welcome to the penitent is not only preached by Catholics but practically manifested in the Ministry of Reconciliation.

"Moreover, these welcomes of our LORD to penitents are in all time the really great events of the Kingdom of Grace. They are no mere luxury or ornament of the age of the Apostles, designed to help the infant Church through the early struggles of its otherwise precarious existence. They are the reiterated products of the influence of the HOLY SPIRIT, and of the intercession of our LORD. The world abounds in every age with every type of the prodigal. In every age CHRIST our LORD welcomes the Magdalen and Zacchæus, and Peter and the dying thief. Silently but surely the blessed work goes forward, while the world toils or sleeps without suspecting it. The wind bloweth where it listeth; and while here and there men are startled by the manifest tokens of a Heavenly Visitant, by companions in whose lives 'old things have passed away, and all things have become new,' yet on the whole, whence it cometh and whither it goeth, men care not to inquire. Still the blessed work goes forward. It was for this end that CHRIST our LORD laid aside HIS glory, and lay as an Infant in the manger, and encountered the fiend in the desert, and lived a life of holy poverty, and conversed familiarly with publicans and sinners. It was that HE might thus 'see of the travail of HIS Soul and be satisfied,' that HE poured forth that Soul in agony, and gave HIMSELF up to HIS enemies, and stood silent before HIS judges, and

wore the robe of mockery, and endured the spitting and the scourge, and sank beneath HIS cross, and rested not till the work was accomplished, and the cup of bitterness was emptied to the dregs.

“For this end, that HE might welcome penitents, HE has pleaded before HIS FATHER for 1800 years; for this HE has filled HIS Church with the gift of sympathy, with humble, and Christ-like, and loving hearts, and ‘has moreover given power and commandment to HIS ministers to declare and pronounce to HIS people, being penitent, the absolution and remission of their sins.’”

—*Canon Liddon.*

To conclude, those who believe GOD ordains men as ministers of HIS Church to help souls against sin, are bound by the very reason of the thing, to act at least for their immortal souls with the same interest they show in behalf of their bodies; and, considering Heaven will be ours perhaps, and if there be but even a bare possibility of either losing it, or being helped to it, we ought to be more anxious than we are to insure winning it, and to give a trial to that which, if anything, is certain in this world as regards the next, is daily helping souls to Heaven in a way so powerful, that we, the unworthy ministers of Absolution, can only say it is, indeed, “the LORD’s doing, and marvellous in our eyes.”

SUMMARY OF THE ADVANTAGES OF THE RIGHT USE OF CONFESSION.

SELF-EXAMINATION becomes more thorough. The great majority of persons who do not go to

Confession use little or no self-examination daily. Many sins are thus forgotten, and therefore unrepented of, but even each idle word will have to be accounted for at the Day of Judgment.

"But, in every case, every evil work, which every man hath done, will be showed openly before GOD, and the Holy Angels, and the whole world; every one, things hidden, and things known; things which none saw, save the sinner, as well as things seen of men; the sins of boyhood and youth, as well as the sins of manhood and age; sins, which passed from our thoughts as soon as sinned, or which we scarcely thought to be sins, as well as those which we remember; sins repented of, and sins unrepented; every sin, from the disobedience of the child to murder or hatred of GOD; every murmur of discontent, every thought of vanity, 'every idle word,' every angry look, every unclean thought, everything which man has ever thought or said or done, or not done, not said, not thought, as he ought, all his neglect of or carelessness in prayer, all his unthankfulness to GOD, shall be brought into judgment."—*Dr. Pusey.*

In Confession we affirm that we are heartily sorry for the sins we have mentioned, and for those that we may have forgotten. Those who do not go to Confession in all probability have not taken daily so much trouble to remember their sins as those have who do go, and therefore have not so much right to expect forgiveness for them.

That which we prepare for another's inspection is more likely to be carefully prepared, than if no one is to see it but ourselves. Our examination, contrition, and preparation for Holy Communion

may be very good, but it is more likely to approach nearer perfection if we ask the opinion, advice, and help of a minister of GOD. "We are bad judges of ourselves."

The possibility of coming unworthily to receive Holy Communion is so dreadful to think of, that prudence as well as humility should suggest to us the wisdom of our not Communicating without earnest preparation and, if needed, seeking Absolution and advice, and an opinion of authority whether we had better receive or abstain.

It is not insisted on that every one should come to Confession before each Communion. Those who go to Confession would naturally seek counsel or Absolution if doubtful whether to Communicate or not.

Most certainly it is a rash presumptuous thing to Communicate after doing anything wilfully wrong, or from gross carelessness setting a bad example, or doing some mortal sin, without first making sure one is repentant, forgiven, and in no danger of unworthy reception of the Blessed Sacrament. Confession saves from the chance of anything so awful.

After Confession souls have more peace and humble confidence at Holy Communion, and far less of doubt and hesitation.

There is more humility, renunciation of self, care and trouble, where there has been Confession before Communion, than where persons simply resolved of their own inclinations to Communicate. "Prepare to meet thy GOD." Nothing that *might* assist should be omitted in making such a preparation as perfect as possible.

Remember, it is not as if Confession to GOD

through His Priest was instead of your Confessing to GOD in private. It is *in addition* to secret sorrow and private prayer for pardon, an act of humility and wisdom to make sure, if you may and ought to Communicate or not.

It very often occurs that Confession saves persons from the danger of unworthy reception; for instance, it may appear in Confession to the penitent that he has yet some very angry or spiteful feeling towards some one person. If he had not come to Confession he would very likely have Communicated; instead of this, he is advised to try and be first reconciled, and wait till, by GOD's grace in answer to prayer, he can feel more in charity with his neighbour.

At Baptism and Confirmation we renounced Sin in the presence of GOD's Ministers; it is fitting, then, we should acknowledge in the presence of GOD's Ministers when we have broken those vows in any degree. GOD gave us a blessing then, through His Ministers; it is more natural to expect a blessing on our reconciliation, thus confessing our unfaithfulness, than when mentioning it only in the secrecy of our chambers. If Sin was remitted in the Sacrament of Baptism, surely Sin after Baptism has a Sacrament for its remission.

Our LORD bore shame, sorrow, and pain, on account of our sins. There may be sorrow in private, and we may have secret self-revenge, but there is, with many, little shame in private prayers to GOD for pardon. Our LORD, for our sins, bore punishment, and endured shame, in presence of mankind; is it not fit and proper we should have at least a little shame in Confession of our sins?

And there is more shame in Confession to GOD through HIS Priest, than in acknowledging one's faults in secret to HIM.

If we have gone to Confession, we have the comfort of feeling we have taken all the steps we might to insure our not Communicating unworthily in any way. This comfort is missed by those who believe Confession may be good for some but not for themselves.

Satan will tempt people to think light of one sin, or to despair after another ; he will whisper "forgiven" before repentance, and whisper "unforgiven" after it. In Confession his evil suggestions are answered, and their bad effect removed with the voice of Authority,—“He that heareth you heareth ME.”

Doubtless the light, flippant gossip about Confession, indulged in by many young or thoughtless, or talkative, or half-earnest persons, does frightful harm in making many people think little of a help that has such users of it. But that life which can be best described as the Sacramental life (Confession the second chief help to living it) does attract many souls to take up the cross in earnest. Those who practise it rightly and reverently are *always* the better for it, and therefore must attract others more to GOD than many who use it not.

The thought of Confession often stops a person in the very midst of sin, as, for example, when talking uncharitably of another's life and conduct. It is not only the knowledge flashing over one that this will have to be confessed that checks the person, but Confession has made the person before to *realize* that what he is now saying or doing is

sinful, and must be at once left off. Acts of restitution, reparation, or self-punishment are very often never thought of, or ~~are~~ unwisely adopted by those who do not go to Confession. Experience in dealing with many other souls enables a priest to counsel one what to do, and do better than one could oneself.

Every one is more or less proud, and Confession affords us an opportunity of practising acts of humility, confessing sins we should not like others to know of; such as little bits of vanity, doing little things to attract applause, and such-like; all this is to humble ourselves. To come to another for advice is putting *self down*; to ask for, and perform a penance, is to practise obedience. In short, Confession, rightly used, is a healthful discipline for the soul. It involves self-denial, humility, and obedience, and in return *GOD blesses* as well as absolves.

What but a human heart can really calm the fears of the shrinking penitent? Touched with a feeling of our infirmities, and having been in all points tempted like as we are, our LORD and SAVIOUR regards HIS separate penitents with the tenderest pity. HE makes the largest allowances; HE measures guilt by responsibility, and welcomes the ignorance or compulsion which lessen it; so that when the penitent's self-accusation is most bitter and unsparing, the compassion of our indulgent LORD is most touchingly abundant. Think you not that as HE hung upon the cross HE passed in review all that might be pleaded for the thief that hung beside HIM, and for whom HE was shedding HIS Blood,—the want of religious instruction, the bad early asso-

ciates, the weak sense of right and wrong, the provocations of the Roman rule, the evident and repulsive hollowness of the popular religion of the day, a hot natural temperament, or strong animal spirits? These things do not justify; GOD forbid—the Blood which flowed from HIS Wounds alone could cleanse; but these things were not forgotten. “Like as a father pitieth his children, so is the LORD merciful to them that fear HIM,” even when fear is strange and new to them; for “HE knoweth whereof we are made, HE remembereth that we are but dust.” Think, dear brethren, of HIS Body stiffening with the deep gashes of the scourge, of HIS Face defiled with spittle and gore, of HIS Eyes reddened with weeping, of HIS Mouth parched with thirst, of the sickening agony of HIS fainting Spirit, as the blasphemies or mocking of the crowd that surged beneath HIM passed before HIS glazed Eye or fell on HIS dulled Ear, and the cold drops—the tokens of the death-struggle—gathered on HIS Brow; and then think of that response to the cry of the thief beside HIM, so self-forgetting, so all-for-giving, “To-day shalt thou be with ME in Paradise,” and doubt, if you can, the tenderness of the reception which awaits those who truly seek HIM now.—*Canon Liddon.*

OBJECTIONS TO CONFESSION.

LET those who are whole (“GOD grant that they be found such in the Day of Judgment”) dispense with a Physician; let any who find

it suffice to them to bring their sicknesses before the Heavenly Physician, accept their healing thankfully from His Hand, the Good Samaritan; they who do this habitually and earnestly will be the last to blame those who seek in any lawful way to have the diseases of their souls healed. But let not men declaim against remedies which they have not tried, nor seek to deter the wounded of CHRIST's flock from being bound up, lest they draw down upon themselves that woe, "Ye neither enter in yourselves, and those who would have entered in, you hinder." "For thus saith the LORD GOD, Behold I, even I, will both search MY sheep and seek them out: I will seek that which was lost and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment."—*Dr. Pusey.*

The Ministers of GOD are commissioned to preach the Gospel, and to warn mankind that sin unrepented of will be punished with Hell. If they have authority to make men uneasy concerning their souls, have they also authority to help them to peace? They *have* authority for this as much as for the other. Their commission is to preach "glad tidings"; and if I find I really want to make sure I am forgiven, instead of being tormented with doubts and fears, why may I not ask for one of those commissioned Ministers to declare and pronounce over me such a message as Nathan in the days of the Law delivered to King David,—“The LORD hath put away *thy* sin.” It is no use saying I ought to be satisfied with the

knowledge that GOD pardons sinners when in true repentance they ask to be forgiven ; but true repentance is GOD's gift, and how do I know I possess it ? Have I the marks of true repentance ? Am I the best judge of it ? It seems to me the humbler, safer course is, after frequent private expression of sorrow to GOD for my fault, to go and show myself to one of HIS Ministers and ask him if I may have the authoritative assurance of GOD, through HIS Church, that I may consider myself forgiven.

It is a matter of fact and experience to countless souls that they could not quiet their own consciences, and that the peace they wanted has at last been found through the ministry of reconciliation. No one denies that GOD gave power and commandment to HIS Ministers to declare and pronounce to HIS people, being penitent, the absolution and remission of their sins. At least, no member of the Church of England, with her Prayer Book in his hands, can deny it *with truth* ; and GOD has nowhere said how many souls need be present to hear the gracious message ; and so there is every reason to believe that one soul confessing its *sins* by itself to GOD, through HIS priest, is as likely to receive Absolution as hundreds together in a general way acknowledging themselves *sinners* ; and if I choose, for my own comfort, to acknowledge separately my own particular sins, so that I may be assured that GOD pardons *me*, there is no reason, human or Divine, why I may not avail myself of such a privilege.

Objection.—1. St. Paul said, "Let a man examine himself," not "Let a priest examine him before Communion."

Reply.—Self-examination is *most practised* by those who go to Confession, and *most neglected* by those who do not go. Confession implies and necessitates previous self-examination. It is a well-known fact that there is hardly anything that people neglect so much, or complain of as difficult, as self-examination. The poorer classes, and the unlearned, frequently come to a Priest in Confession to ask him to question them a little before they Communicate on the Sunday. Those who make this objection generally object to the use of all books about self-examination. They teach, in short, that preparation for Communion requires very little trouble, care, or anxiety, towards making it as perfect as possible. Confession *requires* self-examination. Those who go to Confession would confess it as a sin if they ever communicated without proper self-examination.

2. Confession lessens one's sense of responsibility, and enslaves weak souls.

Reply.—If Confession was merely kneeling down and hastily repeating one's faults to a Priest, it certainly would make people think lightly of the danger incurred by their souls when sinning. But Confession requires people to be penitent *before* they ask to receive Absolution, and a firm purpose of amendment also; the penance enjoined is also a reminder after Absolution that they are in a situation of grave responsibility to watch and fight against all sin in earnest. It is a fact also that people who rightly use Confession feel their responsibility for offending GOD or hurting HIS cause in *little ways* far more than those who do not go to Confession. Over and over again it happens that persons who

would be tempted to find excuses for their sins are helped by their Confessors to see that they themselves are really in fault and responsible for them.

As for "enslaving of souls," because influence over souls in the Confessional may have been abused in some instances, yet the abuse of a good thing, in some instances, is an absurd argument for giving up that good thing altogether. Every science has been misused and abused. In our own branch of the Church tyranny over souls is not so common as ignorance or enmity imagines. In the Church of England *no one is compelled* to come to Confession, and the dealing with souls is of the nature of counsel and fatherly direction. All submission is voluntary as regards direction. And the poor, weak, abject, sickly soul, with no will of its own, that cringes and obeys to its loss of spiritual health, is a thing far more rare than popularly supposed. It would be the simple duty of any Confessor to warn and reprove any one that seemed to *lean too much* upon his guidance, and to walk losing all sense of its own individual responsibility.

3. "Confession is objectionable because penitents cannot help mentioning home affairs, and family secrets, and sins of relations."

Reply.—It is a well-known rule that one is to avoid, as much as possible, all allusion to the faults of others in one's own Confession. Penitents when they do mention the faults of their friends and relations do so generally to ask their Confessor to Celebrate for their conversion. Whatever is mentioned to him unavoidably in Confession is sealed, and those who object to

Confession for this reason must also be very uneasy about their faults being talked about in ordinary conversations, where there is often no seal of charity, or no thought of keeping the matter secret.

4. "Confession is objectionable because sins of impurity have to be mentioned, and such things ought not to be spoken of," &c.

Reply.—The simplest answer to this objection is the plain fact that Confession helps souls to conquer temptations to impurity. Souls that have sinned in this way often could obtain no peace or improvement till GOD led them to Confession. Souls in numbers are daily blessing GOD that at last they have found the help they needed, and that purity is returning.

"Let this be said; they who, through ministering to such as often sinned and have again been brought back to GOD, have known their whole sorrowful history, have had no doubt, that, humanly speaking, in some cases *early Confession would, by the blessing of Almighty God, have saved them from their sin and misery*; and then let men think whether it be not possible, that this suspicion of Confession may be sowed by the father of lies himself, in order to keep his own kingdom undisturbed, and carry on his ravages in the soul unhindered."—*Dr. Pusey.*

There are doubtless, many Roman books and manuals which, while containing much that is good and helpful to souls, at the same time are very full of matter proving that their authors, however pure themselves, were terribly lacking in discretion in what they printed on this subject. Without the remotest sympathy with those whose

chief delight seems to be in abusing everything Roman, the Author cannot but feel that many Roman publications do contain such indiscreet, dangerous, writing on chastity and impurity that there is no cause for surprise in the fact that many who look into these books apprehend danger.

5. "Confession is not to be found in the Bible, or to be proved from it."

Reply.—This objection is never urged by any person of intellectual or theological weight. It would be difficult for any individual to prove to another the truth of any doctrine, arguing only from the Bible. It is quite as easy to show Scriptural authority for Confession and Absolution as for Infant Baptism, the Communicating of women, the keeping of Sunday, or the doctrine of the Blessed Trinity. There is no text that can be quoted against it. For instance, if such a verse could be quoted as this: "When you are sorry for your sins confess them to GOD only." Yet, Confession to GOD, through HIS Minister, would not be thereby forbidden. It is a popular fallacy to think that Confession is telling sins to a man *instead* of GOD; it is telling them *to* GOD through HIS representative.

6. "Confession is objectionable because it is a Roman practice."

Reply.—This is the most absurd and ignorant objection of all. The Church of England, as part of the One Catholic Church, invites her children to Confession if they cannot quiet their own consciences, and requires her priests to move sick people to Confession if they feel their consciences troubled with any weighty matter. It has been frequently stated that Confession leads people to

Rome, (which is false). It is true that many persons who have been to Confession have foolishly seceded to Rome, but confessing their sins had nothing to do with proving to them the Infallibility of the Pope, or that the Church of England was an heretical sect. On the contrary, it is a favourite method with unscrupulous Roman controversialists, wanting to shake the faith of Anglo-Catholics, to tell them that they have never received Absolution, that they are yet in their sins, because the poor Church of England has no Priesthood, or if she had, her Priests have no mission or jurisdiction. If a doubt can be instilled that one of the chief Sacramental Comforts of the soul is but a sham, and that the reality must be sought elsewhere, half the work of perversion is done with a simple and impressionable person. But, Confession itself had nothing to do with the secession of anybody. Neither is Confession strictly Roman any more than the Nicene Creed is. The Church of England offers Confession as a privilege, and advises it as a comfort and help. Rome practically makes it compulsory, but the Sacrament is not more in the keeping of Rome than England. All CHRIST's children have the right to open their griefs to a minister of GOD if they wish, and all Priests of the One Catholic Church have authority to pronounce Absolution over penitent sinners.

7. "How can a man 'forgive my sins? What authority has he to do so?"

Look at the words said over a deacon when being ordained priest, and then look at the Absolution in the Order of the Visitation of the Sick. There it will be seen that the Priest pronounces Absolution

in the name of GOD with the authority given him at his Ordination. Pardon of sin is from GOD bestowed on the soul, either directly from HIMSELF to a sinner confessing in secret, or through HIS Minister pronouncing Absolution. One of the most popular manuals of Confession is entitled "Pardon through the Precious Blood."

8. "But how can the Priest be sure that he ought to pronounce Absolution over each person who confesses to him? How can he know if the sinner is truly penitent or not?"

The Absolution is of course conditional; it is to be pronounced only over those who "truly repent," and the penitent solemnly asserts that he does truly repent. See the form of Confession. He confesses to the Blessed Trinity, declares he is "heartily sorry and purposes to amend, and asks pardon of GOD." What more solemn declaration could be made? See, too, the act of contrition following the Confession in the little manual, "Pardon through the Precious Blood." Confession being voluntary in the Anglo-Catholic Communion, it is not likely persons would come to Confession unless they were penitent, and if they are not penitent, but deceive the priest, these words of our LORD may furnish the answer: "And if the SON of peace be there, your peace shall rest upon it, if not, it shall turn to you again."

How does a person who does not go to Confession know if he truly repents any more than a person who does go? He may say he feels forgiven—very well; if another person after a hearty act of contrition feels forgiven, what harm does he suffer in making his Confession again to GOD

in the hearing of HIS Minister? It cannot make him less sure of pardon ; it may at least help him to be quite sure his own deceitful heart and his ghostly enemy have not deceived him into a premature assurance of pardon. Query : When a Low Church Bishop says of candidates for Confirmation, that GOD has given unto them forgiveness of all their sins, *how* does *he* know it for a fact ?

9. "Judas confessed his sin to the priests, and see how little good came of it."

This silly argument has sometimes been urged. If there had been one upright priest amongst those to whom Judas acknowledged his sin, he would have gone to him and advised him to have sought the pardon of the victim of his treachery, as the best reparation and proof of his sorrow. And if Judas had gone and thrown himself at the feet of JESUS and implored forgiveness, who can doubt what the result would have been? Instead of which, all the priests told him to go away, and gave him no counsel, and the result was his despair ended in suicide. Those clergy who refuse to hear Confessions, very much resemble these priests in their treatment of souls troubled by guilty consciences. A person feeling by his sin he has crucified the SON of GOD afresh, is told by them, "we will not help you." "See thou to that." The Judgment Day will prove many souls to have been lost that might have been saved, by this heartless unfaithful conduct on the part of the Stewards of the mysteries of God.

10. "Confession should never be habitual, it should only be used when there is real necessity for it. It should not be taken regularly as food, but rather as medicine."

Certainly, and when a soul has no sin in it, it may leave off the medicine altogether; but as long as sin is present in the soul it is wiser to keep up the use of the antidote, and medicine is better taken regularly. This medicine objection proves a little too much, it would encourage very frequent Confession, in some cases—morning, noon, and night,—once daily at the least!

11. "Confession must enervate the character, and they who go to Confession will lose their manliness."

Another nonsensical platitude. The knights of old, in days of chivalry, used to go to Confession. Cressy and Agincourt were won by men who went to Confession. The makers of this objection are simply in ignorance of the numbers of men, their equals in mental and bodily powers, who regularly Confess. As for manliness, nothing more unmanly and cowardly can be imagined than the proceedings of the heroes of any Anti-Confessional meeting. What manliness is there in the conduct of a Bishop who charges in his charge against Confession, but refuses a curate to a clergyman of the unpopular party, and yet licenses any number of curates to clergy of the noisy majority, whose churches are shut up all the week, and who violate decency and order in Divine Worship on Sundays? Yet, because some Bishops in this unfair, unmanly way, abuse their office, it does not follow that Episcopacy is an enervating institution.

12. "Perhaps, as a very exceptional thing, a person who has done some very wilful gross sin, might go and seek help from a clergyman; but

habitual or occasional seeking of relief for a burdened conscience, is not to be thought of."

There are some sins which the world may not think very bad, or may not notice in a person's character, but which may be very abominable in GOD's sight: spiritual pride, acts and words of insincerity, unreality, may frequently be consented to, and the person who seems so good in the eyes of the world, may invariably feel a bitter reproach of conscience, and need relief as much as many an open profligate.

13. "Why not be content with confessing sins to GOD privately, and receiving strength and refreshment of soul in Holy Communion?"

The fact remains that numerous souls cannot be, and are not, thus satisfied. And numbers and numbers of people do not go to Communion at all, or half so often as they ought, because they say they are not fit, or must wait till they improve before they go. Confession is the very help these people want.

14. "There is no need of any mediator besides our SAVIOUR. Why should any one man or Priest stand between our souls and GOD?"

Why was St. Philip sent to the eunuch? Why was St. Paul (converted by the voice of JESUS HIMSELF) sent to Ananias to be told what he should do? Why were the Apostles sent to preach and baptize? Do the makers of this objection ordain themselves? If not, why not?

15. "A person who goes to Confession must always feel ashamed and in the power of the Priest to whom he confesses."

Another fancy, contrary to practical experience; the feeling of the penitent is that their Confessor is the best friend they have on earth, and one to whom they can turn for help in matters which they could not speak about to any one else. How many there are, for instance, struggling against impatience, whose husband, wife, parent, or best friend, would be bored by being frequently consulted on such a matter. Nothing proves the Sacramental nature of Absolution more than the fact, that Priests can meet their penitents, and penitents speak to their confessors, as if a Confession had never been made or received. What a Priest hears in Confession is as if he knew it not afterwards. And so far from penitents feeling such shrinking dread of the Priest who knows the secrets of their soul, it is rather the other way, and they are sometimes inclined to lean upon and seek their Confessor too much.

16. "People who go to Confession are no better than those who do not go."

Who is the judge of that? How many people does the objector know who go regularly and reverently to Confession? How does he know that they would not be worse than they are if they did not go? Perhaps he is intimately acquainted with twenty persons out of twenty thousand who go. Let him count all the people he knows well who do not go to Confession, and then consider well if, on the whole, they are so remarkably superior in all Christian virtues. There never was, and never can be, a case where a person truly repenting, earnestly resolving to amend, quietly and regularly practising Confession, who was ever the worse for it. There may be some who have

used it lightly or wrongly and been the worse for it, just as there may be unworthy receivers of Holy Communion, and who therefore receive hurt; but then the abuse of a good thing does not prove its right use to be hurtful.

17. "It is impossible to remember all one's sins, so how can the Priest absolve a penitent of them?"

And how can a person confessing to GOD in secret remember them all? GOD takes the will for the deed in both cases, and the penitent in Sacramental Confession is more likely to have all his sins forgiven, as he has taken more trouble about them, and has put himself in the hands of GOD's Minister in order to be helped to find them all out. And he says in the Confiteor that he is sorry for all his sins, including those he cannot remember and those he knows not of. Few people who do not go to Confession are as particular as that.

But controversy will never make people believe in Confession; nothing will but the leadings of the Holy Spirit, teaching them more fear of sin, judgment, hell, and more compunction, contrition, and love of GOD.

Why is it that people are so scandalized if a Clergyman's conduct is not what it should be? If he is only as every one else with no special duty and powers, why is every one so shocked? It is because the Clergyman has the responsible duty and authority no one else on earth possesses of helping souls from sin by the administration of the Sacraments, and authority and responsibility given him by GOD to use for edification of souls.

As with all the good things of GOD, Confession

is liable to be misunderstood by the ignorant, reviled by the irreverent, disapproved of by the inexperienced and prejudiced. And if there are cases where people misuse this Sacrament, or any other, the Sacrament is nevertheless of GOD, and therefore not to be looked upon as either useless or hurtful. But if rightly approached and practised, words cannot express the wonderful help to improvement, and check to sinfulness, afforded through the Sacrament of Penance, and as the Author is writing for those who know little of this subject, he wishes to say, and hopes it will not seem egotistical, that having tried to read every book and pamphlet bearing on Confession that has been published of late years (for and *against* the doctrine and practice), being well acquainted with the usual objections and prejudices of those who have never been to Confession; having some knowledge of how souls are helped and blessed who do go to it; having seen before Ordination more of varied life in the world than most men who have been called to the Priesthood, and knowing, therefore, a little of how these deep things are viewed and talked over, or put out of sight by souls of all kinds, he solemnly declares that in spite of all the nonsense, ignorance, prejudice, misunderstanding, scandal, gossip, controversial writing, and bad examples of many professing Catholics, that, under GOD, Confession is keeping countless souls from sin and despair, and helping them upwards towards perfection; and his firm belief is that at the Day of Judgment, if not in their dying moments on earth, bitter, most bitter, will be the grief of many that they never made use of this most helpful Sacrament.

“Pray HIM for HIS SON’s sake to forgive them all, to blot out all; do works meet for repentance; acts of restitution; acts of humiliation; acts of penitence; acts especially of self-denying charity; whereby Scripture saith, ‘iniquity is purged away’: and though you must see your sins once again read out of that book at the Judgment Day, they will not be your condemnation.”

“It is (as they well know, who have either undergone, or, by witnessing, have shared the healthful suffering), it is enough often, even in health, to turn the head dizzy, when the soul brings before itself the dismal heap of all the heavier sins of a whole life, which by GOD’s grace it can recall. Even then, it must cry out, ‘I should have fainted, but that I believed to see the goodness of the LORD in the land of the living.’ And is this a task to be reserved to the death-bed?”

“What a task this, when perhaps the hours are numbered, and the soul bewildered with the thoughts of approaching Judgment, and Satan, as he often doth, is assailing him with all his force and subtlety, to plunge him into doubt or despair. Is there not enough to do in this last conflict with the Evil One, that last moment of penitence, and imploring of pardon, and faith, and hope, and love, not to burthen it with aught which can be performed before? It is an axiom of religion, that what is good to be done before we die, it is good to do *now*, lest death surprise us. It were wantonly to presume on the mercies of GOD, wilfully to delay to the last hour anything which ought to be done ere we pass out of life. What if there be no last hour for it?”—*Dr. Pusey.*

"Set before you that dread Judgment-seat, where they who have not before sued for mercy, shall find none ; imagine every thought, word, or deed of shame, all which thou now wouldest hide from thyself, brought to light before the whole company of heaven and earth ; set before your eyes, with our own holy penitent, 'the just Judge ; excuse unavailing ; proof unanswerable ; punishment inexorable ; hell unending. Angels unpitying ; the yawning pit ; the sweeping stream of fire ; fire unquenchable ; the prison-house dark ; the rayless darkness ; the bed of living coals ; the worm unsleeping ; the chains indissoluble ; the bottomless abyss ; the wall impassable ; the wailing unpitied ;' behold thyself there, trembling, ashamed ; all without, terror ; conscience within, gnawing ; unable to hide thyself or to appear ; thy own darkness more intolerable in that light ; Heaven, too late longed for, and fading away ; the face and the love of GOD lost for ever ; the misery of devils thy portion for ever ; none to stand by thee ; none to plead for thee, none to deliver thee ; and so 'Judge thyself, that thou be not judged of the LORD' ; so, while there is yet time, say with that same pious penitent, 'I repent, O LORD, I repent ; help THOU my unrepentance, and more and yet more, pierce, rend, bruise my heart.'"—*Bishop Andrewes.*

THE FIRST CONFESSION.

The first thing to do is to choose your Confessor, then see him and follow his advice in your

preparation. He will tell you what books or sermons to get and read, should he think it necessary.

The Church of England leaves her children free to whom to open their 'griefs. There are often very good reasons for not confessing to one's parish Priest. So you are perfectly right in choosing some other Confessor if you prefer to do so. At the same time, parents have some right in advising their children in their choice; and a husband's wish, or advice, as to whom she confesses to is entitled to the consideration of the wife. All Priests have had the same powers conferred upon them at their Ordination, and can pronounce Absolution over you if penitent. Many unfortunately misunderstand or neglect the gift then bestowed, and, in consequence, have had no deep experience of individual souls, and, not having been to Confession themselves, are, therefore, positively disqualified for the helping of other souls in the Sacrament of Penance. If you have any reason to believe that any priest does not go to Confession, you must not go to him for your Confessor. Your motive for choosing any one Priest to be your Confessor should be simply and solely because you feel or think he would understand you; that you believe he would really help your soul, and that GOD has either offered him as a spiritual guide to you, or that HE would approve your choice of him as such. As with all things concerning your soul, pray for guidance.

The simplest way to let a Priest know you wish to make your first Confession is to go to him at the usual times appointed to receive penitents at his Church, and kneel down and begin to

•

repeat the *Confiteor*. But, though this is very simple, it is not the plan which many would prefer. It is better to speak to him first, and then he can advise what books or sermons (if any) you need to read, and will give you some useful hints as to self-examination and preparation of your Confession ; and then he can arrange with you to come at an early part of the week when he will be able to give you more time. On Fridays and Saturdays there will probably be others waiting for the Priest, so an earlier day in the week would very likely be preferred.

Remember you require *no introduction* to a Priest either by letter or any other method. It is *your right* to speak to any Minister of GOD about your soul whenever you choose ; you need not mention your name even, if you prefer not, and the Priest is at the service of every soul for CHRIST his MASTER'S sake, and your seeking his help or ministrations should be the most natural thing, with as little introduction, ceremony, formality, or fuss as possible. Every soul should try and feel a natural right and confidence in seeking any blessing of GOD through any of HIS Stewards, and the Stewards of the Mysteries of GOD should be ever ready and willing, as the glad duty of their lives, to welcome and serve any of CHRIST'S flock that come to them.

On the part of the Priesthood every effort should be made to remove all hindrances to a free access. Certain times should be set apart (and due notice posted up on the Church notice-boards) when the Priest will be in the vestry or Church ready to speak to any one on spiritual matters that may wish to consult him.

We will suppose, then, that you have chosen your Confessor and received his advice concerning preparation. Let me now offer a few hints to those who have no opportunity of consulting a Priest before they come, or who prefer to make Confession without any previous interview.

1. Say some simple earnest prayer for the assistance of GOD the HOLY GHOST, the Helper, Guide, and Comforter.

2. Read some sermon on Repentance, and try and recite some form of prayer as an "act of Contrition," or for deepening sorrow for sin.

3. Proceed to examine yourself by the rule of the Ten Commandments.

4. Do this leisurely, not examining yourself by more than two Commandments daily.

5. First of all try and remember whatever you have done wrong against the first two Commandments. Note down what you remember, and then use the books of questions to remind you, or point out in what other ways you have offended.

6. As regards the Seventh Commandment—Sins of impurity—Note and confess, simply and honestly, shortly but clearly, whatever sins Conscience tells you you have been guilty of. But do not search for information in books, nor try yourself by questions in different manuals, nor talk to, or ask of others information on these matters. Sins of gluttony (drunkenness) and sloth come under this Commandment.

7. You may examine yourself as to Pride separately. Pride is also at the bottom of most of the sins of failure in duty towards GOD.

8. If you prayed for help at the Celebration on Sunday, then taking two Commandments a day,

you would, if you had sufficient leisure, have noted down all you have to confess by Friday. On Saturday you can copy it out properly and look through and try to make the Confession as perfect as possible. On Sunday you can offer it to GOD at the Celebration, and ask HIS help and blessing on it, and on Monday, or as soon after as possible, you can receive the priceless benefit and comfort of Absolution.

9. Every day you should pray before and after your self-examination.

10. Your examination is to include from as far back as you can remember to the moment you are examining yourself.

11. On the last day, when you have finished your examination, think and settle what have been your besetting sins, liked the most, done the oftenest, &c.

12. If you have not been Confirmed, reflect, have you of your own fault been all this while un-Confirmed. If you have been Confirmed, be particular in trying to remember resolutions you broke that were made at that solemn time,—sins of forgetfulness of GOD, worldliness, immoderate gaiety, and neglect of Communion.

13. On the day of your Confession, if you are unable to come fasting, make at least some little difference in the matter of food. Fasting is required of candidates for Baptism, and is a suitable condition for candidates for Absolution; so come with at least some mark of mortification as a penitent seeking a gift of peace from GOD. It would be too hard a rule for all to come to Confession fasting, especially to a first Confession, but

make some little difference in amount or quality of food, as a token of a fitting disposition.

14. Make a memorandum in some diary or book, of the day when you make your first Confession.

15. Remember, above all, that you should often ask GOD in private for pardon, and express to HIM your sorrow for sin, before seeking Absolution in the Sacrament of Penance.

Some would be able to bestow much more care and time on their preparation than the above; some would find it very difficult even to make a note.

"Be not disheartened, because it seems so great a task to review the ways of a whole life, in which, perhaps, some of us could not recall distinctly one single day. GOD asketh of thee what thou canst do, not what thou canst not; and what GOD teacheth to do, HE enableth to do, as far as is needed. If we do what we can, HE Who, by HIS Grace, enables us to do it, and, for HIS mercy's sake, accepts it, will, out of the exhaustless fountain of HIS mercy and the treasure of HIS merits, supply what is lacking, either to the knowledge of our sins or to our repentance. Our ways, entangled though they have been, will not seem so, if we set ourselves steadily to look at them; and HE who, in the Judgment-day, will lay them open to those who know them not here, will, if we pray, lay them open to us now, that we see them not to our endless shame then."

—*Dr. Pusey.*

Some are discouraged and bewildered, thinking they will never be able to remember all their sins, and that their Confession will be very imperfect

and better not attempted. Remember, then, if you are in *earnest*, pray for help, and try to do your best. GOD will accept you. It is not your memory, intellect, talents HE is examining. but if *your heart* is contrite you will be accepted and blessed. Doubt not, fear not. "Come unto ME *all* that labour and are heavy laden and I will refresh you."

Many first Confessions are made in this simple manner, especially among the poor and uneducated. The Priest repeats the form of Confession, and they say it after him. Then they tell, just as they can, the chief things that they can remember that were sinful, and then the Priest, to help them to make their Confession as perfect as possible, questions them according to his discretion on the Commandments, the penitent simply saying "Yes" or "No" in answer.

Your first Confession is an important event of your life; so resolve that all prayer, time, and care that you can manage shall be bestowed on preparation for it.

After your first Confession you will find it easier to classify your sins, distinguishing between sins of commission and omission, wilfulness and forgetfulness, doubtful and certain points, temptations and falls.

If you can, fix upon the worst sin of your life, and mention it *with special fulness and clearness*. But all sins against purity mention as *shortly and simply* as possible, provided that Confession of them is clear and honest.

Avoid as much as possible all mention of the faults and circumstances of others.

Avoid mentioning what you have *not* committed, simply mention what you *have* done wrong.

Make no excuses for *any sin* you confess.

If you mention your sins fully, your Confessor will need little explanation ; but you may mention any circumstances that are really necessary for him to know in order to understand clearly the sin you are confessing. Try and give a fair idea of the number of times you have committed any sin, or for how long a period of your life you gave way to it. As, for instance, do not say, "I have told lies," but try and remember and mention the first you ever told, to whom it was spoken, or if you cannot mention that, mention your last. Say if you remember any lies you told at school to hide yourself from blame, or to get others into trouble ; lies you have told to parents or employers ; promises you broke ; secrets you revealed. Mention if there was any one time of your life when you told more untruths than at other periods.

Mention all that explains or aggravates a sin. As, for instance, do not say "I have often lost my temper," but mention cherishing thoughts of revenge, angry words, and actions. Do not say, "I have struck others," but say whom you have struck ; as striking a parent would be a graver sin than striking a schoolfellow, or striking a wife worse than striking a neighbour.

Be sure you resolve to tell all, and keep nothing back. To conceal a sin in Confession, KNOWINGLY, is as bad a sin as a soul can commit ; it is pretending to be repentant with a sacrilegious lie in one's mouth. It is not lying unto man but unto God. If you wilfully omit a sin your whole Confession is

nothing but a cry for punishment, and you are not Absolved, but DEEPER in your sins than before.

Remember in Confession you are confessing your sins to GOD through HIS representative ; so be careful not only not to omit mentioning a sin you know you should confess, but beware also that you do not seek to mention sins in such a way as to make them less grave than they were. If you yield to this temptation you have sinned, and your whole Confession is worthless.

Truth is always easiest in the long run, and without going into needless explanations and details, you will find that trying to be truthful, full, and clear in Confession is followed by far more peace and comfort than any deceitfulness could bring you.

If you are feeling inclined to yield to the temptation to conceal or half confess any sins, it is a good plan to inform your Confessor before you come, and he will then help you to make your Confession full and clear. Some persons have a great difficulty in explaining themselves clearly, others are naturally very reserved, others from shame find it hard sometimes to confess their sins. The Confessor, if he knows beforehand of his penitent's difficulty, will then afford every help, and so enable the Confession to be made with less difficulty and less temptation to make it badly.

If you find after your first Confession that you forgot to mention anything, do not be discouraged. It is very common, even years after a first Confession, for some sin to be suddenly remembered and mentioned at a subsequent Confession. Provided you prepared carefully, and came trying to

remember and tell *all*, your Confession, however imperfect, was accepted, *doubt it not*.

FEAR BEFORE CONFESSION.

A great deal of the nervousness, shrinking, and dread felt by the majority of persons is, no doubt, owing to all the false, absurd, ignorant, and often slanderous statements put forth by people who are prejudiced against, or actively hostile to, all Sacramental helps GOD offers to souls. Men hesitate, because they have been led to suppose that they must give up henceforth all freedom of thought and action, and become spiritual slaves to another fellow-being, or, confusing "direction" with Absolution, imagine that it will be expected they should take advice about all amusements they may or may not indulge in, &c. It is, doubtless, a harder trial for a man to come to Confession than a woman, until they have both grasped the fact that Confession is to GOD *through* the Priest, and not *to* the Priest alone. Woman being the weaker vessel, is naturally more inclined to look up and to seek advice; but man is more naturally disposed to take his own course, consulting none, and is naturally more reserved, and, for many reasons, until he can only regard the Priest as the representative of his LORD, and not as another man, the idea of Confession is repugnant to him, more so in some ways than to a woman. His humility is put to a greater test, so it is thought.

Not having been brought up to it as children makes it harder to take to when grown up.

Nothing was said about it before Confirmation. Friends and relations speak against it (knowing nothing of it), and, in fact, Confession has been surrounded with such an unhealthy cloud of all kinds of objections that it is not to be wondered at that many shrink from it, or approach it with a sense of strangeness or fear.

And that which is a fact may here as well be referred to plainly,—the idea of being closely questioned on the Seventh Commandment is the reason of half the dread persons feel in *first* approaching the use of this Sacrament. There are many souls whom GOD has nourished and kept in wondrous innocence and purity, and the questions in some books of self-examination cause them more than a vague apprehension of painful questioning in Confession; others, knowing that they have sinned in some one way (and ready to acknowledge it), dread being questioned concerning what they are innocent of.

Remember this, then, and may it help you to get over this fear, so that it shall not keep you from the inestimable help of Confession.

1. Confession is begun in the name of the Blessed Trinity.

2. The Priest is conscious that he is, to you, the representative of the pure and holy JESUS, and must speak to you for HIM.

3. The Priest then will try and speak to you as HE would.

4. In you he sees nothing but a soul coming out of the world asking its SAVIOUR for pardon, and he will weigh well his words and speak to you as little as possible beyond what may help, advise, or warn you, knowing that if every idle word has

to be accounted for at the Day of Judgment, much more words spoken in GOD'S name, as HIS representative in a Sacrament.

Prepare your Confession truthfully, and you need not fear any needless questioning on any one of the Commandments.

Much of the nervousness, dislike, or fear of going to Confession is caused to many persons by the unsuitable arrangements in many churches for hearing Confessions. It is simply impossible to arrange according to the wishes of each person ; the one thing to be thought of is, to remove every difficulty, or anything that might in the least discourage any one from seeking the help of a priest. The way some churches are built makes it difficult to secure the privacy of the penitent. The vestry is not a proper place for receiving Confessions, that is to say, if it is used for all sorts of other purposes, parish affairs, and keeping articles of church furniture. For the administration of any Sacrament, there ought to be "decency and order," and everything as *Church-like* and as *un room-like* as possible. There ought to be a place set aside for hearing Confessions in every church, and reserved for the purpose.

There ought not to be any mysterious privacy or look about the matter, yet at the same time there should not be any difficulty in the way of any one seeking Absolution in a quiet, unobserved manner, if such is their proper and natural wish.

In many of our churches may often be seen a number of people waiting for their turn to confess. And the clergy of these churches are obliged to have those stated times when they may be found for Confession *only*, else there would be

no end to the number of letters seeking appointments to be made, and their time would be all broken up in keeping them. Some people will prefer not to seek the Priest when others are likely to be there. It is all very well to say people ought not to be so nervous or silly, but the fact remains that some of the most sincere, good, devoted Catholics do prefer, and indeed plead, that there may be as light an *ordeal* as possible to pass through when they come to Confession. It is not women only, but many men, who for various reasons seek as much privacy as possible in their use of Confession. The great thing is to induce people to come to Confession, and not to deter many from it by forcing on them a publicity they naturally shrink from. Many would not mind confessing in the sight of others, but many would dread it excessively, and the idea of having to confess in public would frighten them into not coming to Confession at all.

Without Confession being held in absolute secrecy, no one need to know if any one has been to Confession or not. It is a sacred matter between the soul and GOD only, and while there should be publicity enough to silence silly people, there should be privacy enough to save the penitent any unnecessary shame or nervousness. There is far too much fuss and *talk* about Confession in several ways, and half of this idle conversation on a solemn subject would be saved, more first Confessions made, and fewer earnest souls disgusted, if there were a little less needless excitement from too much publicity, and more quiet reserve in the practice of Confession.

Where to receive your Confession is for the

Priest to settle, and if you wish to see him with as little previous distraction as possible, ask him to appoint some quiet time. It was said, in a review of the first edition of this little book, that this would be only likely to be wished for at a first Confession. Experience teaches differently.

THE CONFESSION.

On the day you are going to your first Confession be present, if you can, at an early Celebration, and ask GOD's help and blessing.

Get to the church before the appointed time, in order to gain a few minutes of quiet prayer. In all your Confessions try if you can to be in church a little before the time fixed. It will, sometimes, be a great convenience to the Priest if he could see you a minute or two earlier.

Appointments for Confession should *always* be kept, and *punctually*. Of course, sometimes you may really be prevented from coming, but try and choose such times when you feel most certain of being able to come, and if you cannot come, and there is time to do so, let the Priest know it.

Always bring a pencil with you; very often some book may be recommended you to get and read, or some suggestions made which it would be better to note at the time. You can use the form for Confession in any approved manual, if you do not know it by heart, and you can read your Confession from your notes.

Begin in a subdued tone of voice, *not a whisper*, and try to speak slowly and naturally. If you are

speaking too low, or too loud, the Priest will tell you at once.

It is better to use your notes at a first Confession, but, at subsequent Confessions, some Priests think it better that penitents should carefully try to know and remember what they have to confess without looking at their notes. The idea is that this plan will make them more careful in preparation, and cause sins to be more felt as a burden, and thus act as a check, and that it will also make the penitent feel his Confession more as from the heart, and less formal than when read from the paper.

Try this plan after your first Confession if you wish, but remember you may always bring your notes with you, and after making your Confession you can look at them to see if you have omitted anything.

If you attempt this at your first Confession (you are advised not to do so), look at your notes after mentioning sins against each Commandment, instead of waiting to do so till the end. (The Author's advice is, *always use your notes.*)

It makes the Confession seem a little clearer if you pause for a moment after each Commandment, and gives your Confessor an opportunity to say anything to you without interrupting you.

When you have ended your Confession, if you wish counsel or direction on any point, inquire if you shall ask it then or not. When you have said the prayer for Absolution, and the Act of Contrition, listen reverently to the Priest, making sure you understand what he says, and what the Penance he enjoins is, and how often to be performed.

You may ask him, if he does not mention it, how often he advises you to come to Confession, and whether to Communicate or not soon, or how often.

When he has pronounced the Absolution, and has finished speaking, rise and go back to the church, if you are in the Chancel or vestry, and kneel down at once and say your thanksgiving.

Before you leave the church make a written note of anything said to you in Confession that you wish to remember, or might be likely to forget.

After Confession you should not stop to speak to the Priest about anything if it can be avoided.

Whatever concerned your soul should have been mentioned in the Sacrament, and any other subject of conversation is out of place now. You came to GOD for a Sacrament; HE gives it through HIS Priest; and having received it, you should go straight away and thank HIM.

When you rise to return to the church, you are not to say "thank you very much" to the Priest, or to say or do anything to show your gratitude to him. Thank him by praying for him as often as you like; but in all your gratitude remember you must thank GOD, and GOD only, for Absolution.

AFTER CONFESSION.

Do not talk about it to any one.

If you wish for any good reason to let any one know you have been, do so, but do not go talking about it, how you got on, whether the Priest was kind or severe, or what Penance was given you. Young women and girls are the chief offenders in

this way ; but avoid this want of reserve about holy things concerning your soul. Much of this talk is positively wrong, as it lessens the quiet solemn feeling all should have towards any one of the Sacraments. Much of this talk ought to be confessed as sinful, as irreverence, under Commandment III.

"If others (be they who they may) speak against the power of the keys, committed by CHRIST to HIS Church, for the cleansing of the penitent, probe thou the more thine own conscience."—*Dr. Pusey.*

If the first Confession was faithfully prepared and made, the peace and comfort afterwards will sometimes be intense.

The awe attending the reception of Holy Communion, the wonder at the condescending love of HIM who then comes to dwell in us—in short, the mystery of the Blessed Sacrament is so far above us we cannot realize half what is implied in making a Communion : sometimes there is calm quiet peace, sometimes exhilarating joy, sometimes the soul is in a kind of daze, sometimes feels almost disappointed ; but as regards the feeling after Confession, sins are so peculiarly our own, the burden of them was so sensibly felt by us, that when it has been laid at the foot of the Cross, the soul seems to rise up so light, so joyous, and so free ; and thus it is that many persons say that, just after their Confessions come the happiest moments of their lives.

"The first stage of penitence has mostly, with deep sorrow, at least some tinge of deep joy.

"How must not our hearts bound for joy, at the hope set before us, that we should one day

see HIM WHO hath so loved and washed us from our sins in HIS own Blood, nor shall shrink back through thought of our former foulness, when HE stretcheth forth HIS arms to receive us ; that one day our very memory will be cleansed, and we shall be able to look back at all the burning shame of that past, without any hindrance to our bliss ; yea that it shall be bound up with our endless bliss and love, and we shall love the more, because we have been so much forgiven.

“Nor must any be disappointed, if, for the time, he be even rather bewildered with the memory and multitude of his sins, or with the shame of their Confession, than perceive any instant relief.

“Yet must we not think that it will be always so, nor that it is best for us to be thus, nor be downcast, if it cease so to be.

“But it is rare that HE cleanses the whole soul at once. It seems to be almost an universal law of GOD’S holiness, ‘a man is punished, wherein he hath offended.’ It may be that without after-suffering, we could neither loathe our own sins, as we ought, nor feel the depth of the love of GOD, nor the awfulness of HIS HOLY MAJESTY which we offended, nor perhaps gain that humility which is a part of true penitence, nor be wholly purified.”—*Dr. Pusey.*

But it is not always thus. GOD may keep you a little in suspense ; HE may choose to try your penitence and faith by withholding the gift of realizing you are forgiven. But, whatever you feel, happy or depressed, try and walk with HIM more devotedly than before, persevere, and, in

HIS own time, the peace you crave will be yours, and with a certainty and joy beyond what you dared to hope for. But *persevere* in well-doing.

You will find, also, in the future, that you will not always feel the same after all Confessions. GOD knows monotony is not good for any soul, and he will not treat you in the same way every time you approach HIM in Sacrament ; HE will always be ever as kind to all approaching HIM in penitence, but will not let them feel the blessing of receiving HIM always in the same way. You are wishing you felt more peace, and are tempted to think your Confession a bad one, and not accepted, and therefore you are sad. Perhaps, if your eyes were opened, you would know that you have received a blessing even greater than what you received at the former Confession, when you felt so happy. A powerful temptation was about to fall upon you, a bitter trial was near, and you know not, nor ever will know in this life, what it was, or what was being done for your soul at this time of disappointment, when GOD was not only accepting your contrition, but blessing you abundantly in removing the hidden danger lying in your path.

If the devil, as he very likely will, tries to spoil your peace by suggesting to you that your Confession was imperfect, and therefore your peace is so small, console yourself by remembering that the mere making of your Confession is not all the proof of your real contrition for sin. The proof of your repentance will come out in your future life ; better fighting against sin in general, deeper reverence for the things that be of GOD, greater

annoyance with yourself at little sins than you used to feel, private prayers better prayed, more worthy Communion made, self-denial getting easier, the deepening of your religion, your growth in holiness—all this future fruit, if produced with help of GOD, will be the proofs of your Confessions being accepted and blessed.

Whether happy, calm, or depressed after Confession, always remember this, that after the reception of any Sacrament by any soul, the devil immediately tries to spoil the effect of it. Every Sacrament worthily received takes the soul further from Hell and nearer Heaven ; and, therefore, as the devil sees it getting more and more away from his power, he redoubles his efforts at once to regain it. Have you been to Confession ? Then depend upon it the devil sees your soul with no hindering burden upon it ; quickly will he try to renew it again ; sin after sin would he gladly heap upon it to retard its escaping progress, and therefore he throws temptations across the path more subtle, more unexpected than usual.

If he can now get you to do a little sin soon, he will be very glad ; perhaps for a time he will not tempt you to some great sin, as he sees you are now so strong after your Confession, which has made you less likely to do this particular sin than ever, but he will begin by getting you to do little sins, so that, finding yourself doing them, you may fret, get dissatisfied with Confession, and think of leaving it off. Sometimes he is less subtle, and will attack you suddenly and boldly. For instance, if anger is your besetting sin, he is

almost sure to try and make you lose your temper very soon after your Confession.

Pride you are sure to have plenty of—all of us have. Take care you are not now tempted to despise others who do not go to Confession. Do not look down on them. If your Confession was good, GOD, not yourself, led you to make it; perhaps HE is biding HIS time with that soul you despise, and eventually it may be as contrite as yourself.

“ ‘Judge nothing before the time,’ says the Apostle. Who knows whether any now seemingly impenitent may not yet be touched by the melting grace of GOD, may not at the touch start into life, and, much forgiven, love much, sorrow much, love more than we? ”—*Dr. Pusey.*

Neither indulge in the pleasure to be got from the fact that others whose good opinion you value now know you have been to Confession. Do not publish it everywhere: rather “See thou tell no man.”

Content yourself with trying to be good in secret, and then, if any begin to lean on you or look up to you in religion, or seek your advice, there may come a time when you can encourage another one thinking of going, by telling them you have been and still go to Confession yourself. But be sure it is not vanity of any kind prompts you to tell this to others after your first coming to Confession.

“So would GOD teach us how precious is penitence in HIS sight. The beginning of the Christian life, it accompanies it to the end. The groundwork of conversion, the companion of faith, the

enlargement of love, the soothing fosterer of hope, the condition of holiness ; it leads to the mercies of CHRIST, it opens all the treasures of the love of GOD. It restores from the lowest depths of sin ; it increases with all real growth in grace ; it is intensest in those in whom grace hath most wrought its work. Penitent thyself, thou shalt learn to speak to the hearts of penitents."—*Dr. Pusey.*

Neither let your feeling of peace after Confession cause you to think too lightly of the past. I mean, GOD sometimes may cause you to remember a past sin, to humble you, and to warn you to be on the watch, lest by carelessness you fall into it again. Do not, as it were, turn the remembrance aside with the thought, "GOD has pardoned it ; why should I think of it ?" rather dart up another humble prayer at the thought of it, saying, "JESU, mercy !"

Confession will rather deepen the pain caused by the remembrance of past sin ; the devil will employ this to make you sometimes doubt if, after all, GOD has really forgiven it altogether or not. Remember, repentance on our part is always imperfect : JESUS takes it and perfects it ; and if you were in earnest, prayed for real sorrow, and confessed your sin ; resist this attack quickly, saying, as in the above case, "JESU, mercy !"

Distractions, doubts, difficulties, temptations, you will have, at some time or another. Before you repented and confessed, all your trouble was in a kind of dark whirl ; now all temptations and sins, even in little points, are becoming more definite ; before, you were in a troubled or deceitful sleep, now you are engaged in the *spiritual*

combat in earnest. Carry your troubles to GOD in your Confessions, and through your Confessor you will find comfort and encouragement under all the strain and pressure of this life.

"Pardon, acceptance, peace, heaven, are opened at once to all who, with penitent hearts, return to GOD through JESUS CHRIST our LORD. In one hour, one moment, GOD could, if HE saw fit, cleanse the whole soul, and, like the robber, remove the penitent sinner from the Cross to Paradise. Yet HE doth so very rarely. HE has willed mostly that we should 'fight the good fight.'"—*Dr. Pusey.*

First Confessions made at missions are often very unsatisfactory. If made because the person has really been roused to feel sorrow for sin, no doubt the penitent is accepted by GOD. The Confession was hurriedly prepared, and many things omitted, but GOD accepted the intention. But it is a matter of frequent occurrence for persons who made their first Confession to the holder of a Mission, to feel afterwards a strong wish leisurely and carefully to prepare it anew, and make their first Confession of their past life over again. The Mission Priest, though no doubt under special grace at such a season, is very much pressed for time, and the penitent knows this ; whereas both ought to feel they can enter without any such distracting knowledge into the performance of a duty which, above all others, requires calmness, deliberation, and care. It is a far better plan to prepare your Confession carefully, and then go and make it with no distraction or hurry.

WHEN TO CONFESS.

How often to Confess is a matter you should decide upon with the advice of your Confessor.

You are entirely free to Confess whenever you feel the desire for Absolution.

"I certainly do believe that the great change which the English Church made as to Confession was, that it ceased to be compulsory. Confession, when made, must be in one and the same way. Only, in the English Church, it is, from beginning to end, voluntary."—*Dr. Pusey.*

The Church of England leaves you entirely free to come to any priest you choose, and open your grief to him *whenever* you desire so to do.

No definite rule as to frequency can possibly be suggested for all.

Some people Communicate once a month only, and always come to Confession previously.

Some never Communicate without previous Confession.

Some only Confess before Christmas and Easter Communion.

Some Confess at no particular intervals, but when they have fallen into grievous sin.

Much depends on what people believe and feel about sin. The more by the grace of GOD they realize its horrible nature, the ingratitude it shows toward HIM, its deadening effect on the soul, and the punishment it deserves, the more they will prize the Sacrament of Penance.

Some persons have more opportunities than others for obtaining spiritual help. There are many persons (sad is the fact) who are living

where they have "no place to flee unto, and no one to care for their soul." Others are living close to some church where the priests believe they are ministers of reconciliation.

Try and go to Confession once a month, if you possibly can manage to do so.

Those who seldom Confess and who do not come regularly take up a great deal of time occasionally, much to the inconvenience of the Priest and other penitents who may wish to see him. When your Confession is likely to be longer than usual, do not wait until the eve of some great Festival, but make it a day or two before.

If you only come now and then, in all probability you will be less particular in self-examination. Not having a fixed regular time, Confession will be less of a check to you.

You require often to be reminded, individually, of your own particular state of sin, carelessness, or sloth, in the spiritual combat.

Your Confessor will get to know your soul better, to note more accurately the influences affecting it, and be able to help, warn, and advise you better.

Whether you come to Confession once a month, or once a week, or once a year, *never Communicate*, after any very wilful or grievous sin, without first Confessing it, or asking your Confessor if you had better Communicate or not.

Remember this is not to make you in any way lose your free will, or independence, or suggesting that the Priest should be as a lord to a slave. You may dare to Communicate whenever you wish, but the Church warns you *not* to do so with any guilt upon your soul, and advises you de-

cidedly to Confess before Communicating if you cannot quiet your own conscience.

The Church of England has no rubric saying you *must* go to Confession after any grievous sin, but there is a law stronger than rubrics written in the hearts of all that *deeply* love JESUS, Who died for their sins, impelling them not to approach HIM (nearer than Angels ever do) without first in humble loving penitence doing everything to prove their sorrow and sense of guilt.

Whether you go monthly or weekly, never neglect daily self-examination, even if you only give one minute to it.

SELF-EXAMINATION.

Try and examine yourself daily.

The more you delay it the harder it is.

If you only use Self-Examination before weekly Communion, it is hard to remember many things, even if you examine yourself regularly every Saturday.

At night you can surely remember the sins of the day with little or no difficulty, and in a very few minutes.

Divide the day into three portions, and think through the events and doings of the morning, afternoon, and evening.

If your conscience is not dead, you surely can remember any bad sin, and if it is at all sensitive, as it ought to be, you would soon remember little acts or words of impatience and other similar faults.

Try, then, and remember what you did that was wrong, and if, after a minute or two, you cannot remember anything sinful, do not go on puzzling, and doubting, and wondering, but just ask GOD to forgive you for not being better than you are, and for all things wrong that you may have done and forgotten.

If you do remember a sin, note it for Confession at once, do not put off till to-morrow. This practice will be a penance and check to you, and it will make sure that the sin is confessed and not forgotten.

Kneel with book and pencil in hand, then you will not be so likely to put off noting sins till next day.

If you do not look upon Self-Examination as a most important duty, it will, no doubt, be very often a temptation to you to omit it when you are tired at night. It should ever remind you of the trouble sin brings on you, and when you find there is nothing of sin to note, it will be an encouragement to you.

Think specially on these points—Whether or no you are in love and charity with all—if *not*, pray for charity, or pray GOD to forgive and bless those who have offended you.

Think if you have said, written, or done anything during the day that may have hurt another's soul.

Did you, from carelessness, do anything that may have pained others, or offended them, or misled them?

Have you, though not conscious of any one act or word of sin, been too unrestrained in conduct during the day?

Have you omitted to do anything recommended in Confession?

Have you talked too much?

Have you been too loud in merriment?

Have you talked of the faults of others needlessly, spitefully, or with exaggeration?

Did you smile at anything sinful, or encourage sins in any way, as by listening to scandal about others?

Is there a letter you might have written, ought in duty to have written, and neglected to write, though you remembered it?

Did you say Grace always, and reverently at meals?

Did you try and pray in the middle of the day?

Did you waste time, or neglect any duty, or were you unpunctual?

Did you eat or drink too much?

Did you say anything not strictly true to save yourself trouble or annoyance?

Whether you use questions or not, never get into bed without thinking for at least *one minute* what sins you may have done during the day, and saying, at least, "JESU, mercy," or some act of sorrow and prayer for pardon.

Before all Confessions it would be as well that you should test yourself by some book of questions to make sure that you have taken all steps to know and Confess all your faults.

Be particular in your daily examination to think of your besetting sin.

It is a good plan to mention your falls into your besetting sin separately at the end of your Confession.

This will show more clearly, both to yourself

and the Priest, how far you are fighting against, or giving way to it.

It is, sometimes, a sign of a good well-prepared first Confession if the Priest can see clearly at the end of it what has been the besetting sin of your life.

It requires prayer and diligence to make sure that you know your besetting sin. At least, many persons find they were mistaken about it till their eyes were opened in Confession.

After two or three Confessions there will generally be less difficulty in seeing clearly what is your besetting sin.

To have found out your besetting sin is a great point gained, and if you set to work to watch and resist it, you will soon gain general spiritual improvement.

Your besetting sin is, perhaps, one that has a great fascination over you; if you give up what you so enjoy, it will be a self-sacrifice, and GOD will be pleased, and give you help to resist more easily than ever other temptations that do not so greatly influence you.

"Slay Goliath, and the Philistines will flee."

Read Dr. Pusey's two sermons on "The Besetting Sin, and Victory over it."

Be not impatient because your besetting sin is so long in being overcome.

Mortify yourself in some little way when you fall into it; make acts of contrition when it has been yielded to; confess it fully, and as long as you are thus trying, do not be discouraged.

Pray daily for the opposite virtue to your besetting sin.

Remember it is for Heaven you are preparing;

Heaven is eternal happiness in GOD's presence ; so a long life-struggle against sin and for the improvement of the soul, however wearisome the conflict may be, is, after all, a short light labour, considering what a prize awaits you if you persevere to the end.

Remember you are commanded in the Bible to examine yourself before receiving Holy Communion.—1 Cor. xi. 28.

Not to use self-examination is a proof that you are careless, thoughtless, and indifferent concerning your soul and its relation to GOD your JUDGE.

"Every one acquainted with souls knows that there is often most contrition, most anxiety about the soul, most anxiety to have GOD's sentence of absolution for any slight stain or spot of sin, most careful longing to come 'holy and clean to such a heavenly Feast, in the marriage garment required by GOD in Holy Scripture,' among those who have least of sin."—*Dr. Pusey.*

You ought to be constantly asking yourself if you are doing those things that please or offend HIM.

Are you not often very painstaking and anxious about your health, your food, your comfort, the good opinion of others, and, perhaps, personal appearance? Ought you not to be also very painstaking and anxious concerning the state of your soul, which has to stand the scrutiny of GOD, Who is a Consuming Fire?

Getting rid of sin is cleansing of the soul.

Acquiring virtues is the adornment of it.

Holy Communion unites you to GOD, Who

cleanses, strengthens, refreshes, purifies, and beautifies your soul.

That HE may come to you in the blessed Sacrament for your good, it is absolutely necessary you should first try and become as fit to meet and receive HIM as possible, and the way and means thereto is, first by examination to see what things about your soul render it unfit for HIS holy presence ; then repentance for those things, then expression of sorrow to HIM for them, then prayer for HIS pardon for them.

Use self-examination in the middle of your prayers ; you will be thus less likely to omit it than if you practise it as a separate duty. Make it of equal importance with your prayers, and be as earnest about it as with them.

Remember, every idle word will have to be accounted for.

Sins of thought, word, and deed, are often, alas ! soon forgotten and not repented of ; but they remain written in the Books that are to be opened on the day of Judgment.—Rev. xx. 12. Try thus at the close of each day, for a minute at least, to call to mind its faults and failures, and ask pardon for them ; and always before Holy Communion, prepare by examination, contrition, and prayer to meet thy GOD.

TWELVE QUESTIONS FOR THOSE WHO GO TO CONFESSION.

Do I think or speak uncharitably of those I consider less Catholic, in faith and practice, than myself?

Do I go as often and as regularly to Confession as I ought and might?

Do I ever untruthfully, directly or indirectly, pretend I do not go to Confession?

Do I ever join in any talk against the Sacraments, because I am afraid to acknowledge my belief in them?

Have I ever said or done anything which may have discouraged an inquirer from the reception or use of any of the means of grace?

Am I as careful as I should be to bring no discredit by my conduct on the helps that ought to show their good effects in my purity of life?

Do I put off Confession when conscience tells me to Confess?

Am I as careful in my self-examination as I lead my Confessor to suppose?

Do I make my Confession as full and perfect—in short, as truthfully as I ought?

Do I carefully perform my penances, or hurry them over?

Have I needlessly talked about my director, my Confessions, or the penances given me?

Is there any one sin that ought to be confessed which I have not confessed as yet?

Read a little tract, "Are you Reconciled to God?" (G. J. Palmer.)

A CONFESSION.

Since my last Confession—

I have now and then omitted my morning prayers, and several times hurried them.

I have omitted saying Grace at meals.

I have been irreverent in church.
 I have not been to Communion when I might
 have gone.
 I have been disobliging to my parents.
 I have often been impatient or angry.
 I have had wrong thoughts.
 I have said that which was not true.
 I have given way to vanity.
 I have thought too much about my food.

THE SAME CONFESSION BETTER MADE.

Since my last Confession, which was on the
 15th of last month, I have four times omitted my
 morning prayers ; twice it was from wilful sloth
 in not rising till very long after I was called, and
 then having no time to say them. Once I got up
 in time, but spent so much time in dressing, I had
 no time to say them before breakfast, and the
 other time I did not remember I had omitted
 them till after I had come down stairs.

I have noted nine times when I forgot to say
 Grace at breakfast and tea, and four times at
 dinner. Once I did not say it because I was
 ashamed to say it.

I have five times been to church and thought
 of all sorts of worldly things, on and off, during
 the service, without trying to check myself. Once
 I gave way to all sorts of wandering thoughts at
 a Celebration. Once I tried not to listen to the
 sermon because I was put out at finding the
 preacher was not the one I had hoped to hear.
 Twice I talked very unnecessarily. Twice I came
 in late by my own fault to be present at a Celebra-
 tion. Once I spoke sarcastically of the preacher.

Once, although I had prepared to go to Holy Communion, I did not go, although I was quite well, and was called in plenty of time.

Once I answered my father disagreeably when he wanted me to go for a walk with him, and though I did go with him, I was feeling impatient nearly all the time, and talked to him as little as I could. Twice I answered him disrespectfully, and once I said to him, "I never can please you," and twice I told my mother she found fault a great deal too much.

Twice I have been very angry. I said nothing, but I tried to avoid speaking to the person I was annoyed with the whole afternoon, and once when I was asked some question, I pretended not to hear. The other time I was very angry indeed, because I was kept waiting, and I said, "I knew it was done on purpose," or words to that effect; and this was all the more wrong on my part, as I had Communicated in the morning.

I have often given way to distraction and wandering thoughts in church. Once I gave way to thoughts of secret satisfaction, because some one I never can get on with, was found fault with in my presence. Once or twice I have envied this same person. Twice I did not put away an impure thought at once; and on one occasion I read something which conscience told me I had better not read.

Three times I have spoken distrustingly of that person of whom I said I was envious. Once I exaggerated something I was speaking of, which was not in their favour. Once I told an untruth. I was asked particularly to leave a message when I went out, and I forgot, and on my return, when

asked if I had done so, I said "Yes." I answered quickly, and I did not intend to speak an untruth before I spoke; but I did not unsay it. Once I allowed some one to believe from what I said that I knew some people. This was from pride; I did not know them; but I liked it to be thought that I did know them.

I have twice kept persons waiting, from spending too much time in dressing. Once I drew attention to something, in order that I might make a remark, which I thought would cause me to be looked upon as clever. Once I tried indirectly to find out what was said about something I had done, and which I thought was very praiseworthy on my part.

Once I spoke very sharply about my food, and said it was not fit for an animal to eat, and there really was no reasonable ground for such a remark. Once I quite forgot to make any difference in my food on Friday; and once or twice I have spent more time than I ought over my food, when I knew I was wanted for some duty.

HOW TO REGARD CONFESSION.

The Sacrament of Penance should be prepared for, approached, and used with the *deepest reverence*.

It is one of the most solemn times of the Christian's life when, not as in Baptism, Confirmation, Marriage, or the Holy Eucharist, he comes to obtain a blessing in the presence *of others*, but *alone*, as a penitent, alone with his own burden of

sin, alone at the foot of the Cross to hear the voice of JESUS say "Thy sins be forgiven thee."

Those sins that have caused troubles of all kinds, heartaches to others, fear and sorrow to ourselves; those sins which our LORD died to redeem us from, and which ungratefully we have committed—we come to confess them and express sorrow for them, and to promise amendment. Then the Precious Blood is applied to the soul so stained, the words of peace and pardon are pronounced. Who but the most superficial, thoughtless, unloving soul could then go and speak lightly, or gossip irreverently about such a solemn subject?

Great responsibility rests on those who go to Confession, because their behaviour has always a great power in inducing others to go, or in deterring them from it, and prejudicing them against it.

Most numerous are the cases where persons have seemed to others to be so much changed, so much happier, so much more patient under the trials of life, that others have thought of making trial of the means of grace that seem to have been so markedly blessed.

And, on the other hand, the conduct of some persons who go to Confession is of such a character, that others who notice it very naturally do not feel inclined to speak or think with much respect of the Sacrament of Penance.

A person who goes to Confession is professing to be very much in earnest fighting against Sin, and to be making use of every help and check against falling into it. They profess also to be trying to lead higher lives as Christians, and to be

seeking the help of GOD's Ministers in so doing. It is then to be expected that they will live quiet consistent lives.

Not talking too much about Confession.

Nor flippantly.

Nor irreverently.

Nor lightly, but with quiet *reserve*, *reverence*, and *restraint*. Never talk to any one about Confession or any other Sacrament or means of grace, unless they are likely to talk about it *reverently*, whether they believe in it or not.

It cannot be too frequently, and carefully, and solemnly impressed upon children, that if they come to Confession they are not to talk about it, neither about their sins, nor their penances, the advice they got, or whether the Priest spoke kindly or sternly.

If children are not brought up to regard Confession as something sacred, their respect for it will decrease as they grow older.

They should, indeed, be most earnestly warned against showing their Confessions to one another, or preparing them together, and should be taught to confess it as a sin whenever they have talked about Confession needlessly or lightly.

But there are also persons no longer children in years who seem not to try and reverence the deep things of GOD which affect their souls. Many young women, by constant talk, excitement, want of restraint, or some morbid feeling, are very far from imitating the example of the Blessed Virgin, who "kept all these things and pondered them in her heart."

"Still waters run deep." The truest Saints are the quiet followers of JESUS. A quiet, consistent

life, the life hid with CHRIST, will impress other souls far more than the excited and talkative profession of it. There is less *self* about the former.

Discourage all mere talk about Confession, *invariably*.

By all means offer every explanation or information to any candid, earnest inquirer.

But resolutely set your face against all light or gossiping talk about Church Services, Sacraments, or Priests.

You will naturally be very grateful to your Confessor, and have a reverential love towards him as the channel through which GOD is helping on your soul so much; but let this gratitude be shown, not in continued talking of your Confessor to others, but if you want to do anything in return for all he does for you, content yourself with praying GOD to bless him and guide him in all his ministrations with yourself or others.

The duty of your Confessor is to guide you as one with an authority over you belonging to him as a Priest, and over yourself in particular, because you have chosen him as your spiritual father. You are not, then, to look upon him as a friend only, or a constant sympathizer, but as one who is over you in the LORD—one who should sometimes reprove, and you to accept it without feeling as though the rebuke was given by an equal, who may sometimes encourage you, but rather as a guide than a friend; one with whom you are to be on terms of intimacy different to your relation to all other persons on earth; with whom you are not to talk as you would to others, as on an equal footing, but as speaking to one to whom respect

and obedience is due. He is neither to be spoken to nor of, in any manner approaching to familiarity, and while looking upon him as the Priest through whom GOD specially helps your soul, you are not to speak, talk, act, or feel as if your gratitude extended only to the man himself, rather than to the MASTER whose servant he is, and whose work for your good he is doing as your Confessor and His Priest.

Regard Confession, then, as one of the most important duties of your life, and as a most solemn duty.

The greater reverence you show in all your talk or manner regarding any Sacrament, the more abundantly will GOD bless you in your use of it.

Many, alas, after a short careless use of it, give it up, and say they thought it no good.

But to those who quietly, patiently, and in earnestness practise it, Confession is most invaluable as a help to peace, an encouragement to perseverance, a check to sin, and the best of all preparations to the receiving of Holy Communion where Eternal life is found.

When you wish for Absolution, you will naturally prefer making your Confession to your own Confessor ; but be sure you never yield to the temptation of going to another Priest to avoid the shame of confessing you have soon fallen again into some sin.

If your Confessor is ill, or away for any time, and you feel the need of Absolution before Communion, go to some other Priest.

It is holding the faith with respect to persons, it is saying I am of Paul or Cephas ; it is, in short, *very wrong* to give up the use of any Sacrament

because we cannot have it through the usual channel.

No doubt there are many Priests in the Church of England who withhold, and do not dispense, the Sacrament of Absolution, and you could not confess to them. And there are good reasons occasionally why you should not confess to some particular Priest; but be sure you do not leave off Confession, or tolerate the idea of leaving it off because your own Confessor has gone away for any length of time.

Those who give up Confession, or needlessly delay it, when there is a Priest at hand to whom they very well could go and open their grief if they chose, are not Catholics in earnest, but only in name, and have no real grasp or belief in any true doctrine of the Sacraments.

No doubt there is plenty of reason to feel the wish never to confess except to one's own father in CHRIST, and, as a general rule, you ought to confess only through him; but if he cannot see you for some length of time, he should mention to you the name of some Priest he has confidence in, to whom you should go for Absolution when you know you have the want of it.

If a soul wants Absolution, the sooner it is received the better. Advice you can write for, but if you want the comfort and grace of Absolution before reception of Holy Communion, you are positively lowering all idea of the Sacrament of Penance, treating it as if it was only good or valid to you through one particular Priest.

It is ingratitude, and bordering on rebellion to GOD, to leave off Confession because HE has seen fit for a time not to allow you to go to your usual

Confessor. It is treating the Sacrament as of *man*, not of GOD. It is like saying to GOD, "Well, if I cannot go to my usual Confessor I will not go to any one else whom THOU hast commissioned to be THY Minister."

It is, indeed, hard for many to go to a stranger ; but, my brother, think only of the Great High Priest ; see HIM only in the Sacrament ; and if you treat HIS Ordinance in this spirit, you will find that HE will help you and bless you in all Confessions, no matter to whom you make them, among any of HIS faithful Priests on earth.

As a rule, never confess to any Priest if you have any reason to believe he does not go to Confession himself.

Again, dear reader, do resolve to avoid as much as possible all needless *talk* about Confession, Priests, or Sacraments : it is a sign of superficial, unreal, excited, sickly religion.

Mention it as a sin in Confession whenever you have been guilty of any talk on Confession, or any Sacrament, which was needless, irreverent, or gossiping in its character.

DIRECTION.

The Office of the Confessor is the administration of Absolution ; that of Director is guiding and advising you in things concerning your soul.

Consult him only when you really need his advice.

Consult him as much as possible on spiritual matters only.

You may ask him, certainly, if anything, or any

arrangement, had better be avoided, or given up if it would possibly be a hindrance to your spiritual life.

In short, seek his counsel only about things that may directly or indirectly affect your soul.

Mention as little as possible the faults of others when seeking direction. Of course, there are many cases when the bad conduct of others is the very cause of your being driven to seek advice.

State the facts shortly, truthfully, and charitably.

Never come and ask about matters you could find out for yourself if you chose so to do.

But always seek his advice in any serious difficulty, when you have grave doubts as to what is *right* for you to do, or to advise another how to act.

It is entirely a *voluntary* submission on your part, and how much use you make of your Director depends on your own inclination ; but, at the same time, it is a sacred compact while it lasts, not to be broken without good reason ; and if you reject his advice when you have asked for it, see that you do not do so without a very good motive.

You can write for advice when necessary.

Do not cross your letters, and write plainly and shortly.

Give your name and address fully and properly.

Priests sometimes cannot make out if their correspondent is a man or a woman ; married or single. This caution chiefly applies to persons consulting a Priest whom they have not previously spoken to.

Some people may, from circumstances, continually need advice ; some, in similar cir-

cumstances would not need it so much; some persons hardly ever feel a want to have a doubt solved; some are weak, or morbid, or scrupulous, and seek advice too much; some are proud and independent, and never seek advice, even when they feel the want of it.

Penitents are sometimes troubled by hearing a Priest has advised another person differently to the advice given them by their own Confessor. This, in some cases, is a just punishment for talking about matters of direction after Confession. The Priest, also, may advise one year that which he seems to have dissuaded from, the year before. He may seem, sometimes, to give quite different counsel at one time and at another on the same point; and yet, perhaps, his advice was the best at the time when given in each case.

He who heard your first Confession ought to be the best Priest for your Director; but in many cases this would be simply impossible. Your Director should have heard a short general Confession of your whole life, if he did not hear your first Confession.

You ought always to inform your Director if you are in any doubt on any point, whether you are acting rightly or not.

You should only consult him on some points of interest or urgency, but you should not keep anything from him that you are uneasy about, nor should you take any decided step for your own spiritual good without telling him.

There are many sad cases where persons have confessed regularly for a time their sins, and yet have concealed their *temptations*, and so suffered.

There have been, for instance, plenty of cases

of persons coming to Confession and not mentioning that friends (query) have been trying to shake their faith in the Church where GOD placed them. Whereas, if these sort of people would honestly *at first* mention their trials of faith, they might be saved from seriously thinking of anything so sinful as secession or heresy.

Do not *direct* others yourself, but, as far as you can, get others who want help to seek the help of the Church.

The advice that might suit yourself might not be good for others.

You should constantly pray for the Priest who is your father in CHRIST.

The more you pray for him the more abundantly is GOD likely to bless his ministrations to your soul.

Treat him always with quiet deference, and even reverence, in your manner. Remember, "he watches over you as one that must give account."

He may be, perhaps, very nearly the only person on earth who specially prays for you, and takes a deep interest in your soul. Esteem him then very highly for his work's sake. •

It is a good custom to show him some outward mark of reverence, to keep up the knowledge in your own mind that he is to you specially the Minister of GOD.

PENANCE.

The Blood of JESUS CHRIST alone cleanses souls from sin.

Self-punishment, or an act of mortification

advised by another, does not cleanse your soul from sin.

A lifetime of suffering would not of itself purge your soul from the guilt of the smallest sin.

You receive pardon and are cleansed by the application of the Precious Blood, and by that only.

Yet, considering the suffering sin brought upon our LORD, it is only fitting and right that we do something to show we feel that we deserved those sufferings, and not HE.

Acts are the proofs of resolutions and the sincerity of words and promises.

In Confession we express sorrow, and declare we deserve punishment for our sins; doing a penance proves, or shows we want to prove, we did feel what we solemnly said when pardon for sins was craved.

After having sinned, we ought to humble ourselves, not merely by expressing our sorrow, but by doing something to show by our acts we feel our unworthiness.

"Exercise severity on thyself, that GOD may intercede for thee, and not condemn thee. For sin is certainly to be punished. This is due to sin, punishment, condemnation. Sin is to be punished either in thee or by thee. If it is punished by thee, then it will be punished without thee; but if it is not punished by thee, it will be punished with thee."—*St. Augustine.*

If, when we sin, we just say we are sorry, and then walk with GOD, just as if nothing had happened, it is surely not the conduct we should approve of in our own children.

If we see a child feeling its fault, more quiet, not asking for things as when it was good and in favour, then our hearts are touched, and it is soon reassured and restored to former love.

1. Simply to pray for pardon and improvement, is only half what we might do to prove to GOD we are in earnest. If HE sees we mortify ourselves in deed, as well as express our wish to be freed from a sin, we are giving a proof we are really in earnest. To attempt the practice of a virtue, to do any little thing that is hard for us to do, must touch the heart of GOD, and cause HIM the more readily to help us. It seems a cold, selfish thing, after a fault, only to express sorrow with the lips, and not to do, at least, some little act as well, as a proof we regret our faults, and wish to do something, as it were, to undo it. Of course we are forgiven for CHRIST's sake only; but self-revenge, after sin, is a voluntary self-punishment for unfaithful love; and a self-imposed penance is the doing of a new work of affection.

2. The practice reminds you of your sin and your contrition. If you had only prayed, perhaps the memory of what you did would soon pass away. Some little act of self-denial will remind you of it more, and it will help you to be more careful against falling soon in the same way again.

3. You must have noticed in the Bible instances where GOD has been greatly moved to have mercy on souls when they humbled themselves, as well as prayed for mercy.

4. These self-imposed penances should be of the lightest description—just little acts of denial,

as spurs and reminders to make you feel the spiritual combat is a reality.

Your Director will very likely tell you to do some act of penance whenever you have given way to your besetting sin. He may, perhaps, forbid you doing any penances beyond those assigned to you at your Confession.

If you are thoroughly open and honest, and try all you can to help your Confessor to understand your soul, you can submit calmly and confidently to his advice, even when he seems to check you too much from attempting to do what you think would help you. Penitents are constantly asking for harder penances than they are advised to undertake—constantly asking for their private rule of life to be made more strict, and often asking to be allowed to practise some additional act of mortification. It will be far better for you to live well under the simple rule your Director thinks sufficiently high for you, than to be continually wanting to attempt more.

You should take whatever penance is advised, whether hard or light, cheerfully, without questioning its advisability. You did not appoint it for yourself, but asked for it; and what is given you is best.

Another time, perhaps, you are getting into a slothful, dreamy state; and though, perhaps, your Confession was only of very little things, as you fancied, some short, hard penance may be advised to wake you up, as it were.

Most probably your Confessor will give you a penance bearing upon the worst sin in your Confession, or upon that which was most frequently committed, or one bearing on your besetting sin

only; or he may give you two—one for your besetting sin, and one for some other sin mentioned in your Confession.

If the penance is difficult for you to perform, mention at once *why* it is so.

Or if it would cause any one to guess what sin you had committed, mention it.

If you were told to learn a psalm by heart and you knew it already, it would be necessary to say so.

Penances in general are simply mere nothings as regards hardship or difficulty in performing them. A little token to show the readiness for self-revenge; a little thing, the doing of which helps you in the practice of a virtue; or something a little sharp to make you remember your fall and your good resolutions in repentance. Such are penances usually advised.

Note down in pencil the penance at the time you receive it. From various causes, penitents sometimes forget what was told them, or how often the penance was to be done.

For some penitents it is best very often to have a penance assigned which they can perform before quitting the church, that they may start with nothing hanging over them. Sometimes a penance to be done at the end of a few days is better, and keeps the penitent more vigilant against repeating the sins recently confessed.

Many (as with their prayers) are tempted to hurry through their penances. It is a good plan, before performing the penance, just to kneel down and say slowly:—"O GOD, I ought to do something to show my sorrow for offending THEE." If you have omitted your penance wilfully or unintentionally, or not done it as you were told

to do it, you should mention it at your next Confession.

You should not mention your penance to any one. It was advised you at a solemn time in a Sacrament, and should neither be talked about gravely or lightly to any one.

Discourage every one, especially the young, from talking about Priests, Confessions, or penances. Persons who do thus talk have a very superficial idea of religion and sin.

“ Would people again thus gossip about religion, as about ‘ some new thing,’ and substitute religious for worldly scandal, if they lived in the belief that for ‘ every idle word’ they must give account at the judgment-day?”—*Dr. Pusey.*

If any one seeks information from you about Confession, tell them shortly, gently, with no particulars, that you have found it a great help, and advise your friend to consult a priest on the subject.

Pray for the inquirer, and GOD will be more likely to lead that soul to Confession in answer to your prayers, than through your talk on the subject.

If your Confessor advises you to do so, you may, whenever you fall into any sin (especially your besetting sin), practise some little act of mortification or penance; but consult with him first; he may, perhaps, give you a general sanction to impose some penance on yourself after any sin, or perhaps he may advise you only to do so after some sins in particular.

Having heard from several priests that the list of penances in the first edition of this little book was useful to them, the list in this edition has

been very much enlarged ; and the author hopes that the following remarks will not be taken as advice to priests in general, but only as suggestions which may possibly be of use to some few of his brethren in the priesthood, and so in the end be for the help of their penitents.

Penances are best when they not only are as tasks to perform, but helps to the attainment and practice of virtues.

A person acknowledging to have given way lately to great want of restraint and recollectfulness in loud talk, laughter, levity, or noisy conduct, would find it a helpful penance to be told, for a few days twice a day, to remain as still and motionless as possible for a few minutes, as in the presence of GOD, standing or kneeling.

To say a psalm or prayer a certain number of times, or at particular times, is no doubt a penance in some sense punitive ; but besides appointing a prayer to be said, some act to be *done* should also be advised, which will cause the penitent to attempt the performance of some duty that he confesses he has failed in.

For instance, a penitent confesses to have greatly neglected the reading of Holy Scripture, or that he has performed it lately in a very hurried, careless, irreverent manner.

If the penitent is told to read four or five verses daily on his knees, very slowly and reverently, for a week, then, if he does so, he will for some little time to come, after the week is over, be more likely to pay due attention and reverence to his devotional reading.

Penances may also be made instructive, as well as punitive and remedial. As, for instance, to

have to read slowly and carefully "The Catechism of Theology" (Masters), or a similar work, *once* before their next Confession, would be a penance of invaluable profit to many penitents.

Now, too, that sermons by some of our greatest preachers are to be purchased so cheaply, a great deal of instruction, theology, and strengthening in the faith, might frequently be imparted to penitents by reading one of them on the recommendation of their Confessors.

The glory of GOD and the good of HIS Church may also be advanced through penances given in Confession.

To have recited privately, the Athanasian Creed, as an act of reparation for an onslaught on the faith, and as an act of intercession for its defence, would have been a very suitable penance lately.

Or if the penitent is attending a church where things are not done decently and in order, to say the Litany of Penitence, or Litany of the Blessed Sacrament, would be well pleasing to GOD and for the good of the Church.

Suggest penances bearing on the Church's seasons, as for instance, at Ascension tide, the Collects for Ascension (Acts i. to v. 12), proper preface in Holy Communion, a chapter in Nouet, the proper Psalms for Ascension, Pusey's Two Sermons on the Ascension, Meditation on the Ascension.

Sometimes it will be advisable to tell penitents to do something to make sure that they have told GOD often and humbly they are sorry for their sin, as by promising not to Communicate till they have earnestly and slowly repeated on

their knees the words "GOD be merciful to me, a sinner!" fifty times or so.

It is very often better to tell a penitent to write out or learn by heart one or two verses bearing on his Confession daily for a little time than to tell him to read a longer prayer or chapter of Scripture.

There are many beautiful things in Scripture and elsewhere that ought to be well known, and which often people do not know so well as they ought, as Psalm li., Isaiah liii., 1 Cor. xiii., the Beatitudes, the Veni Creator.

PENANCES, HINTS, AND HELPS.

Want of Trust in God.—Scupoli, ch. iii., vi., lxi.; "The Imitation," Part III., lix.; Psalms iii., iv., xiii., xx., xxiii., xxv., xxvii., xxxi., xxxiv., xlii., xliii., lvi.; Collects, Trinity Sunday; St. Thomas; Hebrews xi.; St. Matt. vi.

Kneel and contemplate a picture of the Crucifixion before and after your private devotions.

Resolve to talk as little of your troubles as possible to any one.

Pray often to GOD the HOLY GHOST, for increase of faith.

Search and see if there is any duty neglected, any sin not repented of, or slothfulness in public or private worship that might be amended.

Is there any resolution made at Confession, Communion, or in a retreat, you have broken lately?

Have you received any benefit or answer to

prayer and not sufficiently thanked GOD for the same?

Have you made lately a careless Confession, or gone without proper preparation to Holy Communion?

Have you been guilty of any irreverence in act or word lately?

It is good for people who complain of want of trust or enjoyment of GOD's presence to consider, as above, if they have not themselves, by sin or thoughtlessness, or sloth, "quenched the Spirit," and so lost the fire of love and of faith.

Want of love towards God.—St. John xiv., xvii.; Agony in the Garden, St. Luke; 1 St. John iv.; Collect, Sixth after Trinity Sunday; Scupoli, Part II., ch. xix., xx., xxi., xxii., xxiii., xxiv.; "Maxims and Aspirations, End of Spiritual Combat;" "The Imitation," Part II., ch. vii.; Part III., ch. vi., xxii. xxxiv.

Search carefully—are you in love and charity with every one? 1 St. John iv. 20.

Is there any one to whom you still bear malice and are not trying to forgive?

Have you been wronged by any one? If so, are you praying for them? For some little time force yourself to pray for them, for repentance, a happy death, and a merciful judgment. Look at the Epistles of St. John.

Is any one suffering from anything you ever said or did? Undo the wrong if you can, for troubles in the faith may be punishments for, or results of, sin or sloth.

Meditate on the sorrows of Gethsemane.

Say the Veni Creator.

Pray to GOD the HOLY GHOST daily to guide

you into truth, or as the Fire of Love to kindle your feeble love to GOD.—Ps. xxiii., xxvii.

Persevere in prayer, fight against sin, Communicate, perform all duties carefully, religious or secular, and faith will brighten and love grow in time, if GOD so wills.

IRREVERENCE.

Irreligious Conversation or Example.—Repeat slowly, on your knees, several times, either of the following verses, and then say humbly, "GOD be merciful to me a sinner:" St. Matt. xii. 36, "Every idle word," &c. ; St. Matt. xii. 37, "By thy words shalt thou be condemned." Say the Gloria a number of times as an act of reparation.

Resolve for one day, whenever the LORD'S Prayer is said in church, to say, "Hallowed be THY Name" in an earnest way, feeling desire to make reparation.

Profane Language.—Say the Benedicite ; St. James iii. ; Collect Seventh Sunday after Trinity ; the Gloria in Excelsis ; Hymns 135, 185.

Read one or more of the following chapters, and kneel when you come to the verses bearing on this sin.—Lev. xxiv., St. Matt. v., St. James iii.

Remember your words are heard by others, and you cannot recall them. You have incurred a frightful responsibility whenever you have uttered any profane word, because you set a bad example to another soul, and either teach it or encourage it to sin. You will regret the words at the Day of Judgment. Many young people begin swearing

because they have heard some one else do so, and thought it a fine thing to do.

It is not a fine thing, but a sign of weakness of character, a proof of want of self-possession.

It is often a sign of cowardice. Shimei cursed David from the *other side* of the road.

If you mean what you say when you curse your neighbour, you sin awfully by asking GOD to help you in your evil passion ; it is like asking HIM to sin with you.

If you do not mean what you say, then you are taking GOD's name vainly and insultingly, by asking HIM fiercely to do something you do not really want done.

To swear and curse is using profane ejaculatory prayers to GOD.

Get into the habit of using secretly and often acceptable prayers of ejaculation, such as "JESUS help me !" "HOLY SPIRIT, help me to resist this temptation."

Practise acts of reverence. Bow always, or show some act of reverence, at the name of JESUS; at the Gloria; at the words "Holy is THY Name;" whenever the Blessed Trinity are mentioned; at the words "Holy, Holy, Holy," whenever they occur in the *Te Deum*, Communion Office, or Holy Scripture.

Read some chapter in the Bible, and pause and read slowly any verse where any of the names or titles of GOD occur.

Always show some mark of reverence at any mention of the Incarnation — GOD taking our nature.

Read hymn 135 standing, but slowly kneel and

rise at the words—"Holy, GOD, and Blessed Trinity."

Practise this daily for a little time : it has been found a most helpful suggestion to those fighting against the temptations of irreverence of all kinds.

With the advice of your Confessor, always mortify yourself as soon as you possibly can after giving way to any old sin of the tongue. Read "Goulburn's Idle Word."

Despair, Depression, Desolation.—Psalm xxiii.; Veni Creator; the Gospel for All Saints' Day; Epistle for St. John Baptist's Day; Scupoli, ch. lxi.; "Imitation," Part II., ch. ix., xii.; Part III., ch. xxii., xxix., xlvii., l., lii.; Hymns 14, 158, 170, 179, 186.

"Then further, for ourselves, no course even of sin, no act of deadly sin, following even upon a course of sin, if it admits the pang of penitence, shuts out from pardon. What is really dead, feels not. No *past* sin hinders from penitence. 'Remark,' says a father, 'all the sins which GOD threatens, thou wilt at once see that they are present sins.' Feel thyself dry, scared, impenitent, without feeling, stupefied, bewildered, yea, if any were harassed with the spectres of former sins, so that all holy truth at times came before him as a dream, and he could himself scarcely tell what he believed, or whether he believed at all, or did as the sad heritage of his sin, seem to himself abandoned as it were to Satan, his very dwelling-place left of GOD, and 'the cage of every unclean and hateful bird,' unable to distinguish whether blasphemous, or impure, or rebellious, or hateful, or hopeless thoughts, be of

his own mind, or the darts of the Evil One driven through him—be this or all beside which can be imagined miserable—be he from head to foot covered with the ulcers of his sins, so that he seem to himself all one wound, unbound, unclosed, unsoftened, a very living death; yet if he have any longing to be delivered from the body of this death, if out of this deep he can but cry, though not in words, yet by the agony of the heart, ‘LORD, save me, I perish!’ he has not committed the unpardonable sin. The faintest longing to love is love; the very dread to miss for ever the Face of GOD is love; the very terror at that dreadful state where none can love, is love. As yet, those around may say, ‘LORD, he stinketh;’ the heavy stone of earthly sins may lie very heavy upon him, and he lie motionless, bound hand and foot with grave-clothes, so that he cannot even approach unto JESUS, and his eyes wrapped round that he should not see HIM, yet HE whom he cannot seek, may yet, at the prayer of the friends of CHRIST, seek *him*; that voice which awakeneth the dead can reach him yet, and he may hear the voice of the SON OF GOD, and, hearing, live. The smouldering flax may seem extinct, yet if there be this one spark left, HE can again kindle it into a burning flame, glowing with HIS love.”—*Dr. Pusey.*

Spend a few minutes daily contrasting your sorrows with those of The Man of Sorrows.

Remember there are many on earth with a harder lot to endure than yourself, who bear all lovingly for CHRIST’s sake.

Those who suffer most here will appreciate most the never-ending bliss of Heaven.

After all, did not your least sin deserve Hell?

Better suffer a little here for CHRIST than lose HIM for ever at the Judgment.

Many awaiting Hell would regard your condition, however sad, as Heaven compared to their state.

You are not yet in Hell, and however sad you may be, Heaven is yet within your grasp, unless you wilfully throw it away.

If Heaven is awaiting, what matters your misery in this world? It is only for a moment, even for a lifetime. Heaven, the reward of bearing it for love of GOD, is *eternal*.

Pray often and specially to the HOLY GHOST, the Comforter.

"Thou needest not then sit down in weariness and hopelessness, whatever of earlier years thou hast lost, whatever grace thou hast forfeited, though thou hast been in a far country, far away in affections from HIM Who loved thee, and wasting on HIS creatures, nay, sacrificing on idol-altars with strange fire the gifts which GOD gave thee, that thou mightest be precious in HIS own sight. HE who called Magdalene, in her calleth thee."

"Be thy soul to thee as an empty tomb, where CHRIST's lifeless Body once was buried by thy sins, and now is not; be it that thou see nothing but darkness, feel nothing but the chillness and damp of the tomb, catch no ray of light, look again and again, and discover no trace of HIM; yea, worse still, though thou see there the linen clothes, the tokens that HE once was there, and now is gone from thee; and now all religion seems to thee but a lifeless form, a mere outside with no inward substance, the napkin about HIS Head,

but in thee . ‘ the SON OF MAN hath not where to lay HIS Head’ ; though thou call and none seemeth to answer, though thou ask where they have laid HIM, that thou mayest again seek HIM, and do HIM what honour thou mayest, and none telleth thee, despair not. Only seek on, and thou shalt find.”—*Dr. Pusey.*

Neglect of Religious Duties.—Say the Te Deum in the first person ; attend an additional Church Service ; Psalm lxxxiv. ; Hymns I, 198 ; Revelation iv. ; “Imitation,” Part I., ch. xix. ; Part II., ch. xi. ; Part III., ch. xlix. ; Part IV., ch. xv.

Careless Preparation for Holy Communion.—“Imitation,” Book IV., ch. i., xii. ; Scupoli, Part I., ch. xli. ; Exodus xix. ; Revelation i. Attend week-day Celebration without receiving, reading one of the Penitential Psalms after the Consecration.

FIFTH COMMANDMENT.

Ask nothing for yourself at next Communion, but give your special intention for a blessing on the person in duty to whom you have failed.—1 St. Peter ii. ; “Imitation,” Part I., ch. ix. ; xvi. ; Part II., ch. ii. ; Part III., ch. xiii., xix.

Remember, want of submission or disrespect of, or rebellion against authority, was the sin of the Devil.

Obey all over you, as set over you by GOD. Look on your service, obedience, respect, as shown to HIM in submitting to them.

When any one in authority over you wishes you

to do anything that your conscience does not approve, or that you are doubtful about as to its being sinful, consult a clergyman at once.

Disrespect to Priests.—Heb. vii. ; 1 Thess. v. ; 1 Cor. iv. ; Acts ii. ; Eph. v. vi. ; Col. iii. ; 2 Cor. iv.

Pray for the virtue of obedience daily for a time, and note all the passages in the Gospels where our LORD tells people to be meek or obedient by HIS word or example.

Examine yourself. Have you any authority over any one ? Do you exercise it as you ought, as one that will have to give account to GOD ?

Harshness to children, or want of childlike spirit.—St. Matt. xviii.

Add Collect for Third Sunday after Easter to your morning prayers.

Every one *must obey* laws ; and the time may come when you will not only obey but be helpless as a child in hands of friends, doctor, and nurse. Meditate on the obedience of the angels, who are in the presence of GOD.

SIXTH COMMANDMENT.

Collect and Epistle, St. Stephen ; Romans xii. ; 1 Cor. xiii. ; Epistle, Fifth Sunday after Epiphany ; Epistle, Sexagesima ; Collect and Epistle, Quinquagesima ; "Imitation," Part I., ch. xvi. ; Part II., ch. iii. ; Part III., ch. xix., xl., xlii., xlvii. ; Scupoli, Part I., xvii. ; Part II., xxxv. Say a special prayer to GOD to bless the person you are annoyed with. Isaiah liii. Say the Lord's Prayer, making a pause before and

after the sixth petition (forgiveness), and then say, very humbly, "JESU, mercy!" and finish the prayer. Hymn 48.

Anger in Thought.—Repeat several times, aloud, Genesis iv. 9. Then kneel, and say several times "O, JESUS, help me to be less like Cain and more like THEE!" Set aside five minutes to be spent in trying to note down as many good points as possible which the person you are annoyed with may possess.

If Repining at God.—Spend ten minutes in thinking in how many different ways GOD has been kind to you during your life. "Imitation," Part III., ch. viii.

Meditate a few minutes on how you would feel by the side of your annoyer, both of you standing before JESUS on HIS Throne.

Repeat several times, aloud, on your knees, "I have often pained THEE, my GOD, far more by sins, than — has injured me." Scupoli, Part I., xliii.

Anger in Word.—Apologise, if the words were directly addressed to any one. Read St. Matt. v.; pause after reading any verse that reproaches you.

Spend ten minutes in finding and reading aloud passages in the Epistles bearing on this sin.

Spend ten minutes in noting on how many different occasions our LORD quietly endured insults or hard sayings.

"Imitation," Part I., ch. x., xxiv.

Resolve for the period of half an hour neither to address or answer any one without first counting three to yourself.

Read 1 Ep. St. John ; 1 Cor. xiii. ; Psalm xxii. to v. 20.

That one angry word may be the last you ever address to some one. Many now would give anything to unsay or undo what they said or did to some person who is now dead.

Set aside daily one particular hour to be on the watch very much against impatience.

Consider, if GOD was impatient with you, where would you be now ? Forgive then, as HE forgave you.

If amiable, you make many friends, no enemies. Impatience loses you friends.

Epistle for 1st Sunday after Trinity.

"He that keepeth his temper is greater than he that taketh a city. How many opportunities of pleasing GOD you have if impatience is your besetting sin. Numerous little things try *you* that others feel not, but they are so many opportunities of winning crowns through self-restraint for love of GOD."

Consider how the sin of temper changes you ; it alters your very look, manner, and tone of voice.

You are shocked at drunkenness, and pity those who are mad ; but when giving way to temper, are not you also without reason and self-control ?

Your words or acts of impatience may be your *last* words or acts. Would anger fit you to enter the presence of GOD, Who is Love ?

None injure or offend you, as you pain and offend GOD by your smallest sins.

If you suffer a wrong patiently, no soul is injured, and GOD is glorified.

If you could obtain a great fortune by walking a little distance, you would not very much care if

it rained a little. You would think nothing of the little discomfort in view of the great treasure awaiting you. Look on trials and annoyances as trivial things in comparison with Heaven, which awaits you if you bear them well.

Do not ever punish or reprove a child when angry. If you do, the child will feel itself corrected chiefly because *you* are angry. If you rebuke it when you are calm, the child will feel that it is corrected because *it* has done wrong.

In many cases wrong must be publicly denounced for the sake of others. 1 St. Tim. v. 20.

But you will often have more effect on a child talking to it kindly and earnestly alone than in reproving it before others.

If there is any one person who annoys you, or whose very presence irritates you, pray for that person constantly. Prayer lessens the differences between the opposite kinds of character and draws hearts together.

Do you pray daily for your friends and relations? The oftener you do pray, the less will they irritate you, and the better will you be able to bear with them.

Pinart's "Suffering Life," ch. xxx.

Newman's Sermons, vol. viii., sermon x.

Pusey, vol. ii., sermon xx.

Practise stillness and silence twice daily for a few minutes. Thus some persons have found help in the attainment of quietness in voice and manner by kneeling as silent and motionless as possible for five minutes or so twice during the day.

There are few sins requiring greater watchful-

ness than those of impatience ; trifles cause falls in this way.

Pray before mixing in any society where you know you are likely to be tempted to sin with your tongue, and always say some word of contrition as soon as possible after the slightest giving way to impatience of any kind.

As with all sins, if we pray against them, by GOD's grace repent of them, and often Communicate, then the oftener you worthily receive HIM Who is Love, the more like HIM in love and calm repose, your soul will daily become.

If you have got into a passion, called any one a name of any kind in anger, struck or tried to injure any one in limb or character when angry, do not Communicate without first consulting your director.

When any one has injured you in any way, and GOD's grace has enabled you not to be angry with them, yet try all you can to encourage them to be friends with you again as soon as possible. Do not say, "I am the injured one, and shall show my annoyance till my offender makes the first advance." Rather exert yourself to encourage them to be friends again.

Patience may be exercised in little helpful ways, as by counting up to a hundred very slowly, disentangling string, counting how many letters there are in some chapter of a book, reading aloud *very slowly, very softly, very lovingly* in tone, some chapter of the "Imitation of CHRIST." This is a most helpful penance for any one who has an irritable, excited, dictatorial, and hasty habit of speaking.

There are numbers of little things persons (the young especially) may do to practise the preservation of temper (they may provoke the reader to smile, but will be of use all the same to those who spend a few minutes daily in practising them); as, for instance, thread a needle a dozen times or so slowly and calmly, practise a new piece of music, put a map together, &c. Some little task daily taken in hand, with the determination to try and carry it out without giving way to impatience, is really of great help to the practice of preservation of temper.

SEVENTH COMMANDMENT.

Impurity is a sin so deadly, so subtle, so little understood, in many cases, and so difficult to allude to for the help of one soul without hurting another, that the author prefers to say nothing on the subject in this little manual, beyond the following remarks.

“A person does not go to a physician of the body and tell half his symptoms. At least, if he does, he does not expect to be cured. He does not hold back symptoms because it costs him shame to disclose them. But it is plain that all this bears upon the seventh commandment. People would not mind what minuteness was used upon any other subject, so that this could be blotted out. Would to GOD all occasion of it could! But since it is thought that more souls perish through breach of this commandment than of any other, and it is the first fruit of the tree of knowledge of good and evil, which gives rise to so

many other sins ; to ignore the fact that this commandment is in different degrees broken, is but to leave full scope to Satan to lay his snares unhindered."—*Dr. Pusey.*

1. Use no books of Self-Examination, especially Roman manuals, without the advice of your Confessor.

2. Avoid all conversation on these subjects, and avoid all books (especially French), plays, pictures, newspapers, or friends whose influence, ideas, or morals, might even possibly injure you in this way.

3. Resist impure thoughts *at once*, look on them as evil spirits wanting to get a hold *in* you ; shake them off *before* they do so.

4. Remember Holiness is the most awful of all the attributes of GOD ; nothing is so opposite to HIM as impurity, which, if not striven against, *must end* in Hell. "Without holiness no man shall see the LORD."

5. Be very careful and anxious to keep others pure, and be watchful never to say or do anything that might possibly teach them anything impure in thought, word, or deed. This will help you to preserve your own purity.

6. If in doubt whether anything is pure or not, seek trustworthy advice at once.

7. Do not put off your first Confession, or any Confession, because there is a sin of impurity on your conscience.

8. Use frequent ejaculatory prayers to GOD the HOLY GHOST, whose special office it is to sanctify you, and to help you against all temptations of the powers of darkness.

9. Remember, as anger altered the very look of

Cain, so, too, impurity often imprints a certain look upon the countenance.

10. No temptations (if not resisted) lead to greater unhappiness and despair than sins of the flesh.—Gal. v. 19-21. The Angels seem to say "The Temple of GOD is defiled, let us depart hence;" and so the soul feels dark and dead.

11. It is an old rule, and a golden one, that however you may face and fight some temptations, temptations to impurity must *not* be thought over, talked over, argued with, dwelt upon, but avoided and fled from *at once*.

12. When an evil suggestion enters your mind, act as though you saw or heard, or felt an evil foul spirit wanting to obtain an entrance into your soul to work its ruin. Sign your forehead with the Cross, and say as a prayer and as a refusal, "Foul spirit, I bid thee, in the name of GOD, depart," or, "Blood of JESUS cleanse me," "HOLY SPIRIT, help me," "Good JESUS in THY Wounds hide me;" hymn 177.

"Holy penitents have heaped together all the most loathsome objects, from which the eye turns sickened, to form some image of the loathsomeness of their own soul when leprous from sin. Yet all imaginable loathsomeness gathered in one, were no shadow of that act whereby unclean spirits dwell in the temple of GOD, and man, the image of GOD, receives in him, nay, becomes the image of the Evil One. 'By sin,' says a holy man, 'man becomes alien from GOD, a destroyer of himself, a child of hell, a mansion of confusion, a slave of the devil, a scoffer of grace, a despiser of glory.' And *for what*? It is thought that it will be one of the miseries of the damned

to know that, when they might for a few years' toil and self-denial have had the bliss of Heaven, they bartered it for that unutterable, endless woe; *and for what?* For what too many know, it would seem to defile this holy place to name."—*Dr. Pusey.*

Never consider yourself safe; impurity often accompanies pride. Neither despair, but go regularly to Confession, and if, by the grace of GOD, you become a frequent, humble, worthy Communicant, then the more you receive JESUS in the Blessed Sacrament the more you will be filled with HIM, and the more and more you will become like HIM Who tells you, "Blessed are the pure in heart, for they shall see GOD."

EIGHTH COMMANDMENT.

Stealing is a very selfish form of sin, because others may be suspected, blamed, or punished, when innocent, and the dishonest person not found out.

Stealing is a meddling presumptuous act, interfering with, and altering the arrangements of GOD. HE has placed this money in one person's possession, or that thing in one particular place, and to remove it to your own possession is putting things out of their proper place and disordering creation.

Stealing is so selfish, so unloving to others. As you would not like others to take your things from you, why should you care to take things from others?

There are plenty of ways of breaking this Commandment without opening a drawer and taking money out of it. Taking advantage of a mistake in making a bargain; not returning the surplus when too much change has been given you. Receiving a certain sum to be spent in a particular manner, doing it cheaper, and keeping the difference.

Passing a coin you believe to be bad.

Taking unfair advantage of your skill or knowledge in some game to win money.

Selling things far beyond their real value to some simple purchaser.

Short weight; adulteration of goods.

Opening or reading letters; thus stealing knowledge not intended for yourself.

Not paying your debts is dishonourable, and often the cause of leading others into want of money, and so tempting them to think of getting money anyhow.

Making the suggestions of others to pass as your own without acknowledgment, for your own advantage, is dishonest.

To know that some one is cheating some one else, and not to try and stop it, is in many cases to share the sin. To be paid for working so much time, and to waste part of it, or use it for one's own pleasure or profit, is dishonest.

Love of admiration, finery, and dress often brings young women into dishonest practices.

Gambling and drink are two of the vices that bring men into the same sin.

If there is anything you ever stole and have not restored, try and do so at once. If there are reasons why it is impossible or inadvisable, see if

you could send an equal amount in value to some hospital.

Servants are often tempted to make dishonest use of their employer's goods.

Using some things without leave is dishonest.

Giving away what their master will have to pay for.

Carelessness and waste are forms of dishonesty towards the head of the household.

To receive presents from tradesmen, as an inducement to secure their continuance of patronage is dishonest.

To know your master is being cheated, and not to try and stop it, or remonstrate against it, is dishonest.

Be careful to mention *honestly* all sins of dishonesty in Confession.

Stealing is classed with murder and adultery as a bad sin in Jeremiah vii.

Thieves will never enter Heaven.—St. Matt. vi. 20.

Although you have not, since a child, actually stolen anything — money, food, or dress — yet examine yourself carefully as to your motives and conduct, and see if there is anything approaching to dishonesty in your general life, and character, and if so, fully explain it to your Confessor.

Restitution, if advised, is not a part of the penance enjoined after confessing theft, but it is rather a simple duty and proof of contrition.

The penance ought to be of a nature that advises persons to deny themselves something lawful, as a matter of self-revenge for unlawfully obtaining what God had not seen fit to bestow upon them.

If a person had stolen five shillings, to restore

it would be his duty; to save another shilling and bestow it on some charity would be a fitting act of penance.

Remember, that by the tongue you may often do more harm to the prospects and welfare of another than by the acts of your hands.

Sins of slander are often violations of the eighth and ninth commandments. Indeed, it is seldom one commandment is broken alone. When a man swears he generally breaks the sixth (anger) as well as the third.

NINTH COMMANDMENT.

Nothing justifies a lie. No case has ever yet been produced or imagined that could justify it.

Truth is often inconvenient to speak, but always the easiest in the end. It if brings its trouble here, it has its reward hereafter.

It may be right sometimes to conceal facts from persons who would be distressed at the knowledge of them, but this must not be done in any way *in the least* dishonest or untruthful.

Inquisitive people often are the cause, by their inconvenient questions, of tempting people to equivocate.

Untruthfulness comes from pride; as for instance, a man says he has read a book he has not read, being ashamed to confess he has not read it.

Slander.—See if envy or jealousy is not the cause of your fall.—I Cor. xiii.; the "Imitation," Book I., ch. xiv., xvi.—Read a chapter on humility as often as you can in some good book.

Slander and petty detraction often come from pride, causing us to be jealous of others more thought of and noticed than ourselves. Pray daily for a few days for the person you have maligned. Seek an opportunity of doing him some little service. Try, when you next hear any one being spoken against, to point out some good trait in his character.

Whenever you feel you have spoken uncharitably of any one, or needlessly repeated something to his disadvantage, make an act of reparation, as by offering a special prayer to GOD to bless him.

You may sin against truth by adding to it, or taking from it, or by saying true things in a misleading way purposely.

It relating anything to amuse or interest others, guard against exaggeration of facts.

Saying the *Te Deum*, or some of the Psalms of Praise, are suitable penances for sins of the tongue, using that unruly member to glorify GOD which has recently acted against HIM.

Occasionally resolve for a particular time—say for half an hour—to be very careful and restrained in speech.

In your self-examination, try and remember if you have contradicted any one in the day, and if so, in what spirit, or for what reason.

Do you not talk too much?

Is there anything about the tone of your voice or manner of speaking that might be amended? Too loud, cynical, cold, cavilling, short, too quick, or petulant?

If your character shows itself in any of the above ways in conversation, it is very likely

that in order to express yourself in these ways, truth sometimes will be disregarded by you.

Is there any one alive or dead you ever injured or pained by anything you ever said in a passion, or deliberately out of spite, or carelessly from want of recollection?

If so, remember, as with all other virtues, you are seeking; first, ask GOD's pardon for all the harm you may have ever caused to other souls by the contrary vice.

Pray for grace to be truthful and open in all your religion.

Remember that Confession is commenced in the name of, and made to, the Blessed Trinity, so prepare carefully beforehand, confess fully what you remember, or have noted, and if questioned on any point, think a moment before answering.

Many untrue things are uttered by persons at various times from mere nervousness or want of reflection; so try and get into the way of talking and replying with a little more calmness and thought.

It is a great help if your Confessor advises you invariably to do some act of mortification as soon as possible after any sin of the tongue, especially a sin of untruth.

Words cannot be recalled; so always try by prayer to undo their evil effect on other souls.

Choose one of the very solemn verses of warning against want of truth. Constantly repeat it to yourself, and whenever you fail in this respect, say it over and over again on your knees the first opportunity, and then pray for pardon.

TENTH COMMANDMENT.

Covetousness leads to dishonesty in many cases; so, if tempted too long for what another person possesses, pray for contentment.

No doubt many are better off in the world than yourself; they seem to have less cares of all kinds; but then, if you have more troubles than others, you have more opportunities of showing faith and love in suffering patiently for CHRIST's sake.

However hard your lot, it is Heaven compared to the state of the impenitent or the lost.

You have yet time to make sure of Heaven with GOD's help; and if you reflect on its transcendent happiness, can you not, with St. Paul, look on all temporal afflictions as light in comparison with the joy awaiting you?

Have not some of the troubles now pressing so heavily on you been brought upon yourself by your own folly, indiscretion, or sin? And, if so, better by steadiness try to retrieve and bear the penalty of the past, than to grumble at GOD for being justly punished in this life.

Persevere; troubles are often just going to be removed when they seem to be heavier than ever.

How often people give up in a moment of impatient despair, and find afterwards that, had they only endured a little while longer, all would have come right.

Do not, therefore, give in; the trouble will soon end, or if not, yet there are many in the world whose lot is harder than your own; so fight and pray against covetousness, discontent, and envy.

Has not your worst sin deserved a more unhappy or laborious life as a penance ?

SLOTH.

If you yield much to any one of the various forms of this sin, it will help you greatly, to ask your Confessor to settle some slight rule for you to live by, and you to promise to live by it for a certain time. You should have a very light rule to begin with ; and it will be better if it be so light as hardly to be felt at first. It would be better, for instance, for you to promise to rise always before a rather late hour regularly, than to appoint a much earlier time. Better to begin by doing a little thing with regularity than attempt great exertions at once. Better to make you promise never to omit the Lord's Prayer morn and eve than to advise you to rise and retire half an hour earlier to avoid the temptation to omit all prayers from want of time. Better to promise to help in the school for one fixed hour each week than to promise to devote two afternoons weekly to teaching. There are, of course, hundreds of other ways wherein sloth shows itself. To have some very light rule bearing on the particular failing, and then, after keeping it well, to attempt a little more, is one of the surest ways of shaking off and conquering slothfulness. You can, if you like, agree always to expect some extra penance for any wilful violation of the rule. "Imitation," Book I., xix. ; Book III., xlix. ; Scupoli, Part I., xx., xxxviii. ; Revelation iii.

Slothful in Rising.—Do not look upon the day as for yourself, but all its life and work for GOD, and HIS service and glory. And if, when called early, you think you are called upon to serve HIM who died for you, surely you would hasten to do HIS service.

It is a privilege, a wondrous honour, to be allowed by GOD to serve HIM in the lowest work or station of life in this world. It is not slavery or drudgery to be shrunk from, but labour to be cheerfully undertaken, even if hard or wearisome.

Whenever you are late, from sloth, do not hurry your prayers; better to say the Lord's Prayer slowly, then go to your duties, and take a few minutes from your leisure time to retire and say them slowly and reverently.

Remember how often JESUS laboured, suffered, and kept awake for the love of thee, and that, when wounded in body and weary in soul, HE put forth his Will and Résolution, and bore the Cross till HE sank under its weight.

It is a sin of sloth to go to bed late, dawdling and dreaming away the time.

Late hours affect the powers of resolution and energy, and cause people to be slothful in the duties of the day.

PRIDE AND ITS SYMPTOMS.

The chief cause of our sins, the chief hindrance to reception of grace. "GOD resisteth the proud." Shows itself in talking too much, loudly, excitedly; cannot endure correction, contradiction,

or its opinion unheeded. Will not acknowledge error; ashamed to pray in presence of others, or neglects prayer; self-satisfied; cannot bear to hear others praised; ever seeking notice; ambitious thoughts; seeking to be first, first attended to, best placed, and love of admiration.

Hints.—Think of your worst sin and all GOD has done for you, and the return you have made in doing that sin.

HE might have sent you to Hell long ago justly.

HE may yet send you there.

What hast thou, that thou didst not *receive*?

HE that gave may take away.

Did HE choose, in a moment you might lose health, beauty, talent, reason, riches.

“This night thy soul may be required of thee.”

Is your life more moral, Christian, exemplary, than others?

Think what it might have been had you *always* walked with GOD. We are all unprofitable servants.

Pray for and practise humility; but practise it secretly and humbly.—Hymns 101, 340.

GENERAL PENANCES.

Daily for a certain time say one prayer for GOD's blessing on the Church, the re-union of Christendom, and the conversion of souls.

Daily say to yourself, slowly and reverently, the virtue you confess to have sinned against. Thus, if it is a sin of anger, say to yourself constantly during the day, especially when not alone, the word Charity. To say this about fifty times a day

altogether, once or twice when alone and several times in succession when in the company of others, will be a help and reminder to look, think, speak, and act charitably.

In the same way say the words "Thou GOD seest me," daily for a time. This will warn you or encourage you in temptation or trial.

Spend some minutes on your knees daily saying some words of contrition, gratitude, intercession, or praise.

Meditate ten minutes daily on the Judgment.

Write a letter of earnest remonstrance and warning on the subject you have confessed; write it as if to your only child, or some dearly loved friend; then read it over carefully once or twice for a few days, and then burn it.

Promise not to Communicate until you have repeated the words, "GOD be merciful to me a sinner," slowly and humbly a hundred times on your knees.

Spend an hour in a church either kneeling, praying, reading the Bible, or meditating.

Twice a week rise ten minutes before your usual time, and devote this time thus gained to prayer for all church work in your neighbourhood.

Say the Litany of Penitence once on Wednesday and twice on Friday.

Kneel down in the church after your Confession, and say the Confession in the Communion Service in the first person as another act of contrition, the Lord's Prayer as a petition for all you have tempted or injured since your previous Confession, and Psalm ciii. as an act of thanksgiving.

Resolve, during one particular hour daily, to be specially earnest and careful in trying to think,

speak, and act as a Christian conscious of the awful truth that in GOD he lives, moves, and has his being.

THE FIGHT AGAINST THE BESETTING SIN.

To conquer your besetting sin you must often pray for "help against it."

For grace to hate it.

For vigilance concerning it.

For perseverance in continuing to resist it.

For the opposite virtue.

You should not be content with saying one special prayer about it when you say your usual prayers, but you should use some frequent (if possible daily) office of prayer. The following would take at most twenty minutes to use reverently ; and to use a special service at a separate time, is taking pains, and GOD will the sooner help you to victory. If you can, kneel the whole time, and do not neglect to look out the passages in the Bible just because you know them already, but undertake the labour as a part of a penitential effort of mortification and intercession. Conclude *always* with the Lord's Prayer, the Collect for the fourth Sunday in Advent, and this suffrage from the Litany.

O LORD, raise up (we pray THEE) THY power, and come among us, and with great might succour us ; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, THY bountiful grace and mercy may speedily help and deliver us ; through

the satisfaction of **THY SON** our **LORD**, to Whom with **THEE** and the **HOLY GHOST** be honour and glory, world without end. *Amen.*

By **THINE** agony and bloody sweat; by **THY** Cross and Passion; by **THY** precious Death and Burial; by **THY** glorious Resurrection and Ascension; and by the coming of the **HOLY GHOST**.

Good Lord, deliver me from this sin.

ANGER, IMPATIENCE, &c., UNCHARITABLENESS.—Ps. xxxvii. 8; Prov. xv. 1; xix. 11; Eph. iv. 31; Col. iii. 8; Neh. ix. 17; Eccles. vii. 8, 9; Matt. v. 1 to 12, 43 to 47; Luke xxiii. 34. Read Rom. xii.; Epistle Trinity xvii.; or this, Coll. and Gospel All Saints' Day; Gospel Trinity vi. and xxii.; or, Collect and Gospel Quinquagesima; Epistle Trinity i. and ii.; Prayer for all conditions of men.

IRREVERENCE.—Read Rev. iv.; Exod. iii. 5; Isa. vi. 3; Deut. vi. 13; 1 Pet. i. 17; Psalm ii. 11; Luke xii. 5; Coll. Trinity ii.; say Nicene Creed very reverently; or read Lev. x.; Rev. i. 18; Heb. xii. 16 to end; Hymn 135; Psalm cxxx.; or, Psalm cxxxix.; Exhortation in Commination; Gospel St. Michael and All Angels.

PRIDE.—Prov. viii. 13; xi. 2; xvi. 18; Dan. iv. 37; Mal. iv. 1; James iv. 6; Gal. vi. 14; Epistle Trinity iii.; Gospel Trinity iv., xi.; Coll. and Epistle Palm Sunday; or, Rev. xxi.; Epistle and Gospel Trinity xvii.; Hymn 101; Psalm xv.; or, Psalm cxxxi., Benedicite; Gloria in Excelsis; Collect, Prevent us, O **LORD**, &c.; Advent Collect.

IMPURITY.—1 Thess. iv. 7; Heb. xii. 14; Ps. xxiv. 3, 4; Epistle Lent iii.; Coll. Easter

Eve; Coll. for Purity, H. C. Office; Ps. li.; or Coll. and Epistle Easter Day; Epistle Trinity Sunday; Epistle Trinity xiv.; Matt. v. 8; or Coll. Trinity xviii.; Coll. and Epistle Purification; Anima Christi; Coll. and Epistle Epiphany vi.

UNTRUTH.—Read Acts v. 1 to 12; Rev. xxii.; Rev. xxi. 27; Psalm cl. 10; Lev. xix. 11; Epistle Trinity xix.; or The Seven Penitential Psalms; or Gen. iii.; Prov. xviii. 21; xix. 5; Matt. v. 37; Psalm lii.; Coll. first Sunday after Easter.

SWEARING.—Exod. xx. 7; Matt. v. 33 to 38; Rom. iii. 10 to 19; Matt. xxvi. 74; James v.; Hymn 135; or Rev. xiii. 1 to 11; James iii.; Zech. v. to 5; Lev. xxiv. 10 to 17; Coll. Easter iii.; or Epistle Easter ii., iv.; Epiph. ii.; Num. xxiii.; Psalm cix.; Coll. Ash-Wednesday.

SLOTH.—Prov. xxiv. 30 to 34; Eccles. x. 18; Prov. xiii. 4. Read Matt. xxv.; Coll. Trinity xxv.; Hymn 326; or Luke xii. from v. 16; Hymn 285; Heb. xii. to v. 16; Epistle Trinity xxi.; or Coll. Trinity xiii.; Epistle Sexagesima; Epistle and Gospel Septuagesima; Rev. iii.

INTEMPERANCE, GLUTTONY.—Prov. xxx. 20, 21; Luke xvi. 19 to end; Coll. Circumcision; Trinity xviii.; Epistle Ash-Wednesday; Trinity viii., ix.; or Epistle Trinity xiv., xx., xxiii.; Coll. Trinity xx.; Matt. xxiv. 36 to 43; 1 Cor. vi. 9, 10; Luke xiii.; Psalm xxii.; or Matt. v. 6; iii. to 5; vi. 31 to end; Luke vi. 25; 1 Cor. x.; 1 Pet. iv. to 11; Coll. Lent i.; Hymn 78.

SINS OF THE TONGUE.—Read James iii.; 1 Pet. iii. 10; Prov. x. 18 to 22, 30 to end; Matt. xii. 31 to 38; Psalm cl.; or Rev. viii. 1;

Psalm xix. 14; Luke iv. 22; Isaiah liii. to 10; Psalm xxxiv. 13; Epistle Trinity xix.; or remain kneeling ten minutes silent and motionless; Our Father; Coll. Advent iv.; By THINE Agony, &c.

THE IMITATION OF CHRIST.

THE FIRST BOOK.

ADMONITIONS USEFUL FOR A SPIRITUAL LIFE.

- CHAP. II. Of the humble conceit of ourselves.
 IV. Of wisdom and forethought in our actions.
 IX. Of obedience and subjection.
 X. Of avoiding superfluity in words.
 XI. Of the obtaining of peace, and zealous desire of progress in grace.
 XII. Of the profit of adversity.
 XIII. Of resisting temptation.
 XIV. Of avoiding rash judgment.
 XVI. Of bearing with the defects of others.
 XXIII. Of meditation on death.
 XXIV. Of judgment, and the punishment of sinners.
 XXV. Of the zealous amendment of the whole life.

THE SECOND BOOK.

ADMONITIONS TENDING TO THINGS IN GENERAL.

- CHAP. I. Of the inward life.
- II. Of humble submission.
- III. Of a good peaceable man.
- IV. Of a pure mind and simple intention.
- X. Of gratitude for the grace of GOD.
- XII. Of the King's highway of the Holy Cross.

THE THIRD BOOK.

OF INTERNAL CONSOLATION.

- CHAP. IV. That we ought to live in truth and humility before GOD.
- VII. Of concealing grace under the guard of humility.
- X. That to despise the world and serve GOD is a sweet life.
- XI. That the longings and desires of our hearts are to be examined and moderated.
- XII. Of the growth of patience in the soul.
- XIII. Of the obedience of one in humble subjection.
- XIV. Of the duty of considering the secret judgments of GOD.
- XVIII. That temporal miseries must be borne patiently.

- CHAP. XIX. Of the endurance of injuries.
- XXIII. Of four things that bring much inward peace.
- XXIV. Of avoiding curious inquiry into other men's lives.
- XXXII. Of self-denial, and renouncing every evil appetite.
- XXXV. That there is no security from temptation in this life.
- XLVII. That all grievous things are to be endured for the sake of eternal life.
- XLIX. Of the desire of everlasting life.
- L. How a desolate person ought to offer himself into the hands of GOD.
- LI. That a man ought to employ himself in works of humility.
- LII. That a man ought not to account himself as worthy of comfort, but rather as deserving of chastisement.
- LIII. That the grace of GOD doth not join itself with those who relish earthly things.
- LIV. Of the different motions of nature and grace.
- LVI. That we ought to deny ourselves.
- LVII. That a man should not be too much dejected, even when he falleth into some defects.
- LVIII. That high matters and GOD's secret judgments are not to be narrowly inquired into.

THE SPIRITUAL COMBAT.

- CHAP. II. Of mistrust of self.
- III. Of trust in God.
- XI. Of some considerations which may incline the will to seek to please GOD in all things.
- XIII. Of the way to resist the impulses of sense.
- XIV. What must be done when the superior will seems to be wholly stifled and overcome by the inferior, and by other enemies.
- XVI. In what manner the soldier of CHRIST should take the field early in the morning.
- XVIII. Of the way to resist sudden impulses of the passions.
- XIX. Of the way to resist the sins of the flesh.
- XX. Of the way to combat sloth.
- XXIV. Of the way to rule the tongue.
- XXVI. What we should do when we are wounded.
- XXXII. Of the last assault, by which the devil tries to make virtues already acquired the occasion of our ruin.
- XXXIII. Some advice as to the conquest of evil passions, and the acquisition of fresh virtues.
- XXXIV. Virtues are to be acquired gradually.
- XLIII. Of the powers of our own evil inclination.

- CHAP. XLIV. On prayer.
 XLVIII. Of meditation on CHRIST's passion.
 LVI. Of sensible devotion and of dryness
 of spirit.
 LVII. Of the examination of conscience.

SUPPLEMENT TO THE SPIRITUAL COMBAT.

- CHAP. XXI. What GOD has done for man.
 XXIX. How to overcome impure passion.
 XXX. How many things are to be avoided,
 that we fall not into this sin.
 XXXI. What is to be done when we have
 fallen into this sin.
 XXXV. Of love towards enemies.

OF INWARD PEACE, OR, THE PATH TO PARADISE.

- CHAP. X. That GOD's servant must not lose
 heart.
 XV. How the soul should, without losing
 time, quiet herself and make progress.

SERMONS

ON IMPORTANT SUBJECTS USEFUL FOR WARNING, ENCOURAGEMENT, OR INSTRUCTION, BY
 DRS. PUSEY, LIDDON, NEWMAN; REV. T. T.
 CARTER AND REV. J. KEBLE.

Faith.—Carter's Sermons, xi., xii.; Pusey,
 vol. II., i., xvi., xix.; University Sermons, vii.,
 viii.; Newman, vol. VI., viii., xxi.; II., ii.

Hope.—Keble, Occasional Sermons, xv.; Pusey, Vol. II., ii.

Encouragement.—Carter, III.; Newman, Vol. I., viii.; II., xvi.; IV., xxi., xxii.; V., xx., xxi., xxii.; VI., xvi.; Pusey, I., vii., xiii., xxi.

Patience.—Carter, xviii.; Pusey, II., v.

Endurance of Church Imperfections; Keble, Academical Sermons, xii.

Contentment.—Keble, Occ. Sermons, xx.

Humility.—Liddon in University Sermons; Pusey, I., v.; II., iv.

Obedience, Way to Faith.—Newman, I., xciii.; III., vi., xiv.; VIII., xiv.

Self-Denial.—Newman, I., v.; VII., vii.; Carter, xvi.

Fasting, &c.—Newman, II., iii., iv.; VI., i., ii., iii., iv.; Pusey, I., x.

Pride and Self-Will.—Pusey, I., xxiii.

Love of Praise.—Newman, VII., iv.; VIII., xii.

Endurance of Censure.—Newman, VIII., x.

Curiosity.—Newman, VIII., v.

Unreal Words.—Newman, V., iii.

Pure Profession of Religion.—Newman, I., x., xi., xii.

Secret Faults.—Newman, I., iv.

Sins of Infirmary.—Newman, I., vii.; V., xv.

Love.—Keble, Occ. Sermons, xxii., xxxiii.; Pusey, II., iii., xx.; Occ. Sermons, ii., iv.

Unity.—Carter, xv.

False Security as to sin; Keble, Occ. Sermons, viii.

Improvement.—Keble, Occ. Sermons, xvi.

Prayer.—Keble, Occ. Sermons, xix., xxvi.; Newman, I., xix., xx.; III., xxiv.; VII., xv.; Pusey, II., x.; Liddon, Lent Lectures, v.

Immortality.—Newman, I., ii. ; Liddon University Sermon.

Reverence in Church.—Keble, Occ. Sermons, liii. ; Newman, I., ii., iii. ; V., ii. ; VIII., i.

Review of Life.—Pusey, I., ii.

Sloth.—Pusey, Occ. Sermons, viii. (Do all to the LORD JESUS), and Life the Preparation for Death.

Purity.—Pusey, II., xxi.

HYMNS, ANCIENT AND MODERN.

ENCOURAGEMENT.

Come, thou HOLY SPIRIT, come . . .	128
Go to dark Gethsemane . . .	103
O what if we are CHRIST'S . . .	144
Take up thy Cross, the SAVIOUR said . . .	165
Oft in danger, oft in woe . . .	175
O happy band of pilgrims ! . . .	297
Art thou weary, art thou languid ? . . .	299

DOUBTS.

GOD moves in a mysterious way . . .	192
-------------------------------------	-----

CARELESSNESS, THOUGHTLESSNESS.

O sinner lift the eye of faith . . .	93
--------------------------------------	----

COLDNESS.

JESU, the very thought of THEE . . .	88
O, love, how deep . . .	143
JESU, THY mercies are untold . . .	147
JESU, the very thought of THEE . . .	157

O, Love, who formedst me to wear . . .	171
How sweet the name of JESUS sounds . . .	185
O Love divine . . .	199

CONFESSION—NEGLECT OF, LIGHT TALK OF.

Glory be to JESUS . . .	92
-------------------------	----

IRREVERENCE.

Hail to the LORD's anointed . . .	66
Holy, Holy, Holy . . .	135
My GOD, how wonderful THOU art . . .	149
To the name of our salvation . . .	168

PRIDE.

The Word with GOD, the Father One . . .	57
When I survey . . .	101
Day of Wrath . . .	221

IMPURITY.

Blest are the pure in heart . . .	141
JESU, grant me this, I pray . . .	177

SUNDAY MISSPENT.

On this day, the first of days . . .	21
O day of rest and gladness . . .	282

SADNESS.

Sion's daughter, weep no more . . .	89
O THOU from whom all goodness flows . . .	140
All ye who seek . . .	158
JESU, lover of my soul . . .	179
There is a blessed home . . .	182
O let him whose sorrow . . .	190

SLOTH.

Awake my soul	I
Soldiers of CHRIST, arise	181
Ye servants of the LORD	184
Christian, dost thou see them?	285
Christian, seek not yet repose	326
My GOD, accept my heart this day	354

Many who find it very difficult to pray their private prayers without distraction and with feeling, have found it a great help to sing a hymn in a low tone of voice as a prayer or act of praise. Those who only kneel down and repeat a number of collects or short prayers, would find the repeating or singing of a hymn a great help and improvement (if one may use the word) to their devotions.

ONE HUNDRED SUGGESTIONS FOR A RULE OF LIFE IN ADVENT OR LENT.

Mark or copy out some few of these rules, which you think you could keep. The blank spaces to be filled in according to advice and circumstances.

1. Rise not later than . . . o'clock.
2. Rise when called, at once.
3. Rise . . . minutes earlier on Fridays.
4. Rise . . . minutes earlier when going to communicate at early Celebration.
5. Say some words of praise or thanks to GOD directly you awake.

6. Say an ejaculatory prayer the instant you have risen.

7. Spend not more than minutes dressing.

8. Be less slovenly and careless in washing.

9. Finish dressing so as to leave plenty of time for prayer before you leave your room.

10. Dress plainer, especially on Fridays, during Lent.

11. Add the Collect for Advent or Ash Wednesday to your morning prayers.

12. Read passages of Scripture bearing on Sin, Repentance, or the Judgment.

13. If you have no time for reading, say some such verse as Psalm li. 10.

14. Say your morning prayers slower, and more reverently.

15. Watch and note down daily how soon after rising you failed in word or deed.

16. Eat and drink a *little* less, daily.

17. In some one way deny yourself thus : Take less or no sugar, butter, sweets, or needless luxuries.

18. Be less particular and complaining about food and cooking.

19. Take less of strong drinks of all kinds.

20. Take no more than glasses of daily.

21. Make some very decided difference on Fridays in the matter of fasting.

22. Do not smoke more than daily.

23. Go to no theatres or similar places of amusement.

24. Give no parties.

25. Go to no balls or public festivities.

26. Read no novels.

27. Be punctual at your place of business.

28. Say weekly a special Thanksgiving to GOD for His mercies to yourself.

29. Do not spend too much time at and after meals.

30. Spend minutes in devotional reading in the mornings.

31. Attend daily at one service in Church, if possible.

32. If you have not time for more, try and spend five minutes on your knees in some Church daily.

33. Daily between 12 noon and 3 p.m., say at least the Lord's Prayer, kneeling if possible.

34. Say the Seven Penitential Psalms once through weekly.

35. Say the Litany of the Passion or Penitence on Fridays.

36. Try and talk less, or more quietly and charitably.

37. Devote one day of the week to special watching against sins of the tongue.

38. Wednesdays and Fridays watch intently and pray against your besetting sin.

39. Mortify yourself in some way every time you give way to your besetting sin all through Lent. Say at least one little prayer.

40. Retire to bed not later than o'clock.

41. Spend at least five minutes in self-examination at night.

42. Try and be more careful and honest in your noting down of sins for Confession.

43. Come to Confession at the beginning, the middle, and the end of Lent.

44. If not in the habit of making written notes of sins for Confession, begin to do so.

45. Note sins for Confession at the time of self-examination.

46. Perform penances and follow spiritual advice more carefully.

47. Make a short act of contrition for sin in addition to your usual preparation for Holy Communion.

48. Pray at Celebrations for grace to resist temptation and conquer sin.

49. Begin this Lent to practise some outward act of reverence ; as, for instance, bowing to the Altar, or at the Gloria.

50. Resolve to note down something from every sermon you hear, upon your return home ; this will help you to attend.

51. Say one of the Penitential Psalms as an act of contrition every time you say or do anything that sets a bad example.

52. Keep silence to and from church as much as possible.

53. Read weekly Matt. xxv., or meditate on the Judgment.

54. Be present at a funeral once during Lent if you can.

55. Save what you can to place in the Offertory at Church.

56. Be less selfish in Church, less particular where you sit ; remain kneeling after Holy Communion till the Ablutions are performed ; keep quiet and do not be too intent on spiritual excitement, talking about Churches and services, and going to hear different preachers.

57. Always kneel when you can and ought.

58. Be more reverent in posture at private devotions.

59. Keep more at home, and at Church, and less in the world. Do not go to your club on Friday evenings.

60. Do not drive when you could walk ; and ride less.

61. Pray to the HOLY GHOST once weekly for grace to control thoughts.

62. Retire to bed ten minutes sooner on Friday nights, and thus gain more time for devotion.

63. Spend less on needless luxuries.

64. Visit some one sick or in trouble weekly.

65. Think of something daily you could very well do yourself, without troubling your servants to do it.

66. Resolve that each servant shall have an opportunity of going to Church once on Sundays.

67. Resolve daily to give up your own will at the first opportunity of so doing, if conscience tells you it is right or expedient.

68. Pray one earnest prayer weekly in private for the following objects: The Reunion of Christendom, God's Blessing on the Church, the Conversion of Sinners, a blessing on some person who has injured or offended you during life, increased reverence to the Blessed Sacrament, all priests who ever helped your soul.

69. Read the New Testament through, the Imitation of CHRIST, or the Spiritual Combat.

70. Learn Psalm li., or Isaiah liii., or Romans xii.

71. Ask a Priest if there is anything about your family prayers that could be improved: place where they are held, books you use, hymns you sing, &c.

72. Take more care of, and wipe the dust off,

all sacred books and pictures, and emblems of the LORD's passion.

73. Do some one very decided act of humiliation, or self denial, such as kneeling and touching the ground with your forehead ; lying on the floor with arms extended as on a cross ; standing and smiting the breast ; repeating the prayer of the Publican ; not defending yourself when unjustly found fault with ; using cold instead of warm water sometimes ; using a harder pillow ; rising after having got into bed ; kneeling and saying, "LORD, I am not worthy to rest in peace."

74. Spend a whole day in Church, or as much of one as you can, early in Lent.

75. Double your penances given in Confession, if permitted.

76. Pick out one particular prayer in all the services, and resolve to pray it with special earnestness.

77. Resolve daily to say, secretly, a prayer for any person whose character is spoken against in your presence ; and for the person who speaks uncharitably.

78. Kneel and read 1 Cor. xii. whenever you feel you have been talking uncharitably.

79. Resolve to keep people waiting less ; to be more punctual generally in some particular ; to pay all bills you can ; make your will.

80. Avoid giving needless trouble and temptation ; not leaving money about ; wiping your feet entering a house, &c.

81. Look less into shop windows daily ; much less on Fridays.

82. Do not shop after 2 p.m. or 4 p.m. on Saturdays.

83. Try to think, speak, and act one whole hour on Fridays, or hours weekly, as though you saw the LORD present where you are.

84. Write one little sermon monthly on the necessity of repentance, the awfulness of sin, or some such subject.

85. Ask a Priest if he can suggest anything, however small, that you might do for GOD and souls.

86. Collect donations for some charity.

87. Resolve to say the LORD'S Prayer fifty or one hundred times monthly, besides saying it at your usual public and private devotions; the sentences about forgiveness, temptation, evil, to be said with special earnestness.

88. On the afternoon or evening of the day you Communicated, spend five minutes in prayer on your knees as an act of recollection.

89. Collect all the good books and tracts that you do not care to keep to hand over to some clergyman to give to others.

90. Think if there is anything you often say or do that irritates your wife, or husband, or relations, and give up the habit.

91. Resolve to teach your children daily some little lesson against sin, and the blessedness of trying to be good.

92. Spend one hour weekly in copying out passages of the Bible bearing on *pride, sloth, impatience, idle talk, want of charity, and warning against sin*. One subject in each week.

93. Pray daily that your Easter Communion may be worthily prepared for.

94. Read some work on *repentance* carefully

through twice during Lent, such as Carter's Manual, or Lectures on Life of Penitence.

95. Pray every day for the conversion or improvement of some one soul.

96. Say weekly the short Office of the HOLY GHOST, as an intercession for all your relations and friends.

97. Resolve to keep silence one hour on Fridays.

98. Resolve to be more quiet and restrained in all your conduct.

99. Use an additional self-examination for a few minutes between 12 noon and 3 p.m. daily, or on Wednesdays and Fridays.

100. Once during Advent and Lent try and spend an hour in some church in quiet prayer and meditation.

A SIMPLE RULE OF LIFE.

1. Rise not later than seven in summer, eight in winter, half-past seven in autumn and spring.

2. When going to an early Celebration rise an hour before the Celebration begins at the church.

3. Never Communicate when from sloth you have not had time to say your morning prayers before leaving your room.

4. Say grace before and after *all* meals.

5. Devote at least one half-hour of the morning to Bible reading, meditation, or saying Mattins privately when unable to go to church.

6. On Sundays and Festivals always make an act of spiritual communion if unable to go to church.

7. *Never* Communicate at a late Celebration when there is an early Celebration at the same church.

8. Always Communicate fasting.

9. Always Confess before Communicating if you cannot quiet your own conscience.

10. Never go to sleep until you have asked GOD to forgive you whatever sins you remember falling into during the day.

11. Take care that you say daily some prayer against your besetting sin.

12. Always say some prayer between 12 and 3 daily.

13. Never start on a journey without first commending your soul to GOD.

14. Never go to bed without previous self-examination, if it be only for a minute's reflection on the day's life.

15. Never, however tired or late, lay down to sleep without saying at least the LORD'S Prayer and a short commendation of your soul to GOD'S care.

SINFUL AND WANDERING THOUGHTS.

Read sermon on "Distractions in Prayer," Vol. III. of the Plain Sermons, and Canon Liddon's sermon on "Sins of Thought" in Oxford Sermons for 1859. Chilcott's Treatise (Rivingtons).

Your soul may be lost through sins of thought, as well as by evil words and deeds.

Nothing, not even a secret thought, is unknown to GOD.

Sins of thought are peculiarly cruel, as it were, towards GOD, as when we *think* them either alone or in a crowd, we are using a time of *mental leisure* to pain HIM who *indwells* us as HIS temple. HE is our *guest* wherever we go.

Most sins of thought are *deliberate*; many bad actions and words are done and said on the impulse of the moment.

If a thought merely passes through your mind, it is no sin. If the thought is a wrong one, and you go on thinking it when you have felt it to be wrong, then you are sinning. If you deliberately go on thinking of things of the world during prayer, you are sinning.

Remember that when you drive away an evil thought you win a crown, just as in resisting some open temptation.

It will encourage you to remember that you do not like being in the power of other persons too much. Neither should you like to be a slave to your thoughts instead of having them under control, as you should.

You must expect to have more wandering thoughts in church than elsewhere, unless you are very vigilant, as the Devil sees you coming to pray to GOD; and this is the only way he can spoil your prayers.

In prayer our thoughts wander, from our not being in a heavenly frame of mind. Picture to yourself your LORD in some scene of HIS life on earth. Thinking of HIM will bring you into a heavenly frame of mind, more fitted for prayer.

If wandering thoughts are your chief sins, and ever varying, remember confirmed sinners

often sin without thinking, and the Devil is trying to begin with you as one he must first get so sinful in thought, that you will proceed to words and acts quite naturally, as they do.

These are temptations that require skill to analyze and detect whether evil or not, very often.

The victory over them is very pure. You may refuse to speak or do wrong often from mixed motives, such as liking to be thought well of by others. But victories over thoughts are known only to HIM who sees in secret. You must never say religion is dull because you have not the excitement of constant public victories over self, for it is the highest, hardest, and most interesting warfare of the soul, watching for these unseen foes, evil thoughts, and resisting them. If in doubt as to a thought being good or bad, say it aloud, and hear how it sounds, or kneel and ask GOD to bless it, if you dare.

Say and think to yourself if JESUS would think the thought; *if not*, then away with it.

Some have found it help, when much distracted, in following the prayers in church, to shut the eyes, and, while hearing the sound of the Priest's voice, to keep on at short intervals steadily repeating the name of JESUS, then catching some word in the prayers, as "mercy," and repeating that.

The Sign of the Cross on the forehead can be easily made unnoticed by others, and often drives away evil thoughts at once. Change of occupation or position, as moving from one seat to another, will break thoughts away from you.

Commencing writing out the thought on paper will check you thinking it, if bad.

Looking at a picture of the Crucifixion while thinking.

Reading Psalm cxxxix.

Getting into the way of controlling your thoughts now, you will be better able to control them when sick unto death.

A person in the habit of using continually short ejaculatory prayers, as "JESU, mercy!" will have great power to resist these temptations.

Memory may bring up before you that which would be a sin to think about; or a recent circumstance may suggest an evil thought; a sight, a conversation, a book, or the Devil may suggest something wrong; but the worst of all sin of this kind is to wilfully call up that which is wrong to think it over, or act it over in the mind, or wilfully to go on thinking an innocent thought at the wrong time, as, for instance, there are many thoughts you might indulge in when out for a walk, but which would be irreverent when in church and professing to be worshipping GOD.

The quicker a thought is resisted the better. It is like shaking off an enemy of the soul before it has got a firm hold of it.

If an evil thought comes to you a hundred times a day, and as often as it comes you resist it, you have not sinned, rather, grace has won a victory.

After all devotions make an act of contrition for all distractions and uncontrolled thoughts, and often pray for grace to control them, and in time, after years of frequent worthy Communion with JESUS in HIS Blessed Sacrament, you will find

that you are increasing in purity of all thoughts, and in strength to control them.

"Against the will of GOD do men sin in thoughts of vanity or impurity, or doubt of holy truth, or wilful distractions in prayer, or impatience, or evil thoughts of others, and so, in all other sin; against their own will they are scourged by these same thoughts, when they have parted with their sin and loathe it. And this is indeed of the mercy of GOD. For thus HE tries them, as it were, over again, and by them not consenting to those thoughts, HE gives them the victory, wherein they had been defeated, brings them again into the battle, that being faithful soldiers HE may crown them. And so do they obtain an intense hatred of sin, which otherwise they had never known."

"They who so suffer can often not discern whether the thoughts wherewith Satan torments them are not their own. 'Can God,' they say, 'dwell among such foulness? Can this be the temple of the Holy Ghost? Or is there any real love amid all this chillness? Any flavour of penitence in all this dryness?' And then perhaps come vehement temptations to think all they hope for, aim at, even believe, a dream, and this life's vain shadow, the reality."

"So then a thoughtful writer of old tells us, as what he had seen and known in Christian experience, 'Sweetness is ever found in the first beginnings of conversion; labour, hardship, disgusts and temptations to struggle with asic proceeds; peace and repose in its end.'"

"So now, though evil thoughts seem to be generated by the very substance of thy soul,

though they be evermore thy first thoughts, the spontaneous produce of thy soul, and better thoughts come slowly after, as though from thy understanding and not from thy heart, faint not, and hold thee not back ; complain of thy misery, but to the All-Merciful. We come to HIM, not because we are whole, but because we are sick. ' Create in me a new heart, O GOD, and renew a right spirit within me.' Let every pang of misery and self-reproach issue in a brief prayer to HIM, a sigh for His help, a longing for His purity, and He will create in thee a clean heart, and every cry shall bring down the touch of His hand to cleanse it."—*Dr. Pusey.*

PRIVATE PRAYER.

You would not meet or part with your best earthly friend at any time without some word of greeting, neither should you ever begin or end a day without some grateful word or act of worship to GOD.

You would not go through a day without dressing, washing, or eating, neither should you ever dream or dare to go through a whole day without a prayer. Prayer is as necessary to your soul as food and raiment to your body.

It is a gross sin of presumption and ingratitude to come from your bedchamber in the morning, or to lie down to sleep without at least one prayer to GOD.

If you have wilfully done this, always confess it as a great sin.

If you have some duty to perform, and are really ill or tired, you have always time to kneel on rising, and say, "O JESUS, be with me to-day;" and before sleeping, "GOD be merciful to me a sinner."

Not to pray, is telling GOD we can do very well without HIS protection; whereas, if HE withdrew HIS sustaining, protecting hand, we should at once crumble into dust, or the fiends of Hell would seize our souls.

Not to pray is a sign of sloth, pride, and want of love and fear of GOD.

Prayer is "talking to GOD;" the more you talk to HIM, the more you catch of the likeness to HIS character.

One prayer may outweigh many vain thoughts and careless words in the scales of judgment.

If prayer is distasteful or unsatisfactory, remember you do not pray to feel cheered; but prayer is a duty, a means to an end; namely, to win Heaven, where prayer will be a pleasure.

1. Tidy yourself before prayer; this will help you to begin to pray well, by reminding you into whose presence you are going with your prayer.

2. Have a particular spot always for your prayer—before a Crucifix, Cross, or picture of the Crucifixion.

3. This will remind you to say your prayers sometimes. If you do not like, for some reason, to do this for fear of offending a weak relative, put a little nail in the wall, keeping your Crucifix or picture of the Crucifixion in a drawer; being, as in everything, quite open about it, but not forcing them to see what they look upon as a superstitious help to prayer.

4. Go to the end of your room, put your hands together, and then walk very slowly, with head bent, to your place of prayer.

5. Having knelt, pause before praying, and say some words of Scripture to remind you of what you are about to do, and the awfulness of it—Psalm lxxv. 2, for instance.

6. Let the first prayer be *short*, but *very earnestly* and *slowly* prayed. It will be a standard by which to see if your next prayer is less good, &c.

7. Pause after this, and after all the following prayers. This will make your prayers seem less of a jumble.

8. Praying aloud some people find a help to be devout. Remember GOD and your Guardian Angel are listening to what you say.

9. Stand up once during your prayers and say a *Gloria*. This will make you feel you are in a service to GOD in prayer, and checks monotony and sleepiness.

10. Say some prayers *direct* to JESUS, saying, "O JESUS, grant me this blessing," &c. Calling HIM by HIS own best-loved Name, especially with some term of endearment prefixed, helps you to realize the presence of the dear personal Friend you are praying to.

Self-examination will be less likely to be omitted and be better done, if performed between some of your prayers.

Do not pray too long. Short prayers are generally the best offered.

Often say the *Veni Creator*, or some prayer to GOD the HOLY GHOST. Remember, HE is the Comforter, the Guide, and the Sanctifier.

The "Treasury of Devotion" is an excellent manual of prayer; use that or some other book recommended to you by your director, but do not use any Roman books of devotion without advice.

Dr. Pusey's Sermon, "Prayer heard the more through delay;" and Sermons x. xi. in vol. iii.

Dr. Liddon's Sermon on "Elements of Religion."

SERMONS.

Always say a little prayer for the Preacher; it will help him to help you. You can say, "O GOD, help THY servant," just before he begins the sermon.

Criticise sermons as little as possible, and talk about them not more than necessary.

If you know the Preacher to be a very poor one, it will interest you to see if from all his sermon you can take away some new idea or encouragement.

Remember, what you thought little of may have helped some other soul.

Sermons are prepared with prayer; therefore some good must be done to somebody by them, however dull they seem.

Charity believeth all things; so believe the Preacher tried his best for his MASTER; if so, GOD accepted it, and chose it to be HIS message to you.

If you hear anything spoken against the faith in the pulpit, try and bear it patiently. You can quietly say inwardly, "JESU, mercy," and then try and listen as if it had not been said.

If all prayed, as suggested, for the Preacher,

both would be thrown more into sympathy, and the sermon more blessed to many souls.

If you look out the text when it is given out, do so quietly.

Never make any note of a thing said in a sermon unless quite certain you caught what was said or meant. It is better to make your notes of a sermon at home. You can take down rough notes of an instruction while being delivered. It rather turns the effect of the sermon into that of a lecture, noting it while hearing it, and may, perhaps, fidget your neighbour.

Remember those words, "He that despiseth you despiseth ME," and that every servant of GOD has his own talent and gift.

INTENTIONS AT CELEBRATIONS.

Priests are often asked to suggest intentions, or intercessions; to make or offer at Celebrations.

The following may be useful, and refer to the Glory of GOD, the welfare of HIS Church, the salvation of the souls of others, and the spiritual needs of your own.

Advent.—1st Sunday. Increased fear of GOD; conversion of sinners; preparation for my death.

2nd Sunday. Increased reverence for the Holy Bible; patience and hope; reverence and diligence in devotional reading.

3rd Sunday. Full and faithful preaching of the Gospel; conversion of lukewarm ministers of CHRIST; readiness to hear and obey.

4th Sunday. Candidates for Ordination ; deliverance from special temptation.

Christmas.—Belief in the Incarnation ; humility and love ; reunion of Christendom.

St. Stephen's Day.—Conversion and pardon of opponents of Church teaching ; charity to all men.

St. John.—Light to all in darkness ; increase of love to our LORD.

Innocents.—Childlike spirit ; comfort of parents in affliction.

Sunday after Christmas.—Recollection of what we are made in Baptism ; reverence and love of the name of JESUS.

Circumcision.—Spirit of obedience ; resignation to will of GOD.

Epiphany.—Mission work throughout the world ; the S. P. G. ; grace to manifest CHRIST in life and example.

1st Sunday. Readiness to serve GOD ; grace to keep the Fifth Commandment.

2nd Sunday. Love and sympathy ; increase of faith in dignity and sanctity of marriage ; abolition of Divorce Court.

3rd Sunday. Readiness to forgive ; faith in our LORD's readiness to hear us.

4th Sunday. Conversion of all governments to Christianity ; trust in GOD in emergencies and trials.

5th Sunday. Charity ; love and prudence in religious zeal.

6th Sunday. Purification from sin ; patience and calmness in religion.

Septuagesima.—Grace and guidance to self-knowledge ; spirit of self-denial.

Sexagesima.—Reality in religion ; sincerity in profession ; patient, quiet hearing and doing.

Quinquagesima.—Love to GOD and man.

Ash Wednesday.—Grace to repent ; a new and contrite heart ; help against besetting sin ; GOD's blessing on Lenten season.

Lent.—1st Sunday. Watchfulness against Satan ; Grace to resist him at once.

2nd Sunday. Purity ; faith in prayer.

3rd Sunday. Sanctification ; recollection of GOD's presence.

4th Sunday. Sense of weakness without CHRIST.

5th Sunday. Faith in the Atonement ; faith in CHRIST's Divinity.

6th Sunday. Humility.

Holy Week.—Contrition for sin for all ; conversion of infidels ; faith in Blessed Sacrament (Thursday) ; love to JESUS ; victory over sin.

Easter Eve.—Rest and peace of the holy dead.

Easter.—Glory to GOD ; comfort to mourners ; higher spiritual life.

Easter Week.—Grace to keep resolutions.

1st Sunday. Faith in Absolution.

2nd Sunday. Patience under trials ; grace to hear and follow JESUS.

3rd Sunday. Grace and guidance of the weak ; spirit of joyfulness in serving CHRIST.

4th Sunday. Perseverance.

5th Sunday. Purity of intention ; gift of peace.

Ascension Day.—Heavenly-mindedness.

Sunday after Ascension Day.—Faith in the HOLY GHOST ; personal holiness.

Whit Sunday and Octave.—Humble reverence ; contrition for forgetfulness of the HOLY

SPIRIT; contrition for continual grieving of the **HOLY SPIRIT**; **HIS** guidance of the Church; spread of the Gospel.

Trinity Sunday.—Reverential awe of **GOD**; holiness; candidates for Ordination.

1st Sunday. Love of **GOD** before all things; love to man for **CHRIST**'s sake.

2nd Sunday. Fear and love of **GOD**; energetic love to conquer difficulties; love to be with **CHRIST** before all else.

3rd Sunday. Humility; pity and love for sinners; joy at perceiving conversion or improvement of souls.

4th Sunday. Recollection of our high calling, and Heaven our reward; forgiving spirit; removal of envy and jealousy.

5th Sunday. Love of friends and neighbours; faith in prayer; recollection of **GOD**'s presence.

6th Sunday. Daily death unto sin; reconciliation of enemies.

7th Sunday. Spiritual growth; trust in **GOD** for supply of all wants.

8th Sunday. The twelve fruits of the spirit; less talking and more reality in service.

9th Sunday. Grace to resist temptation; prudence.

10th Sunday. Reverence in church; responsibility to use **GOD**'s gifts faithfully and humbly.

11th Sunday. Humility in religion; sense of unworthiness before **GOD**.

12th Sunday. Distrust of self; grace to use the tongue rightly; pardon for sins of speech.

- 13th Sunday. Love of neighbour ; sympathy with afflicted ; love of enemies.
- 14th Sunday. Increase of faith, hope, and charity ; purity ; a grateful heart.
- 15th Sunday. Trust in GOD's care of HIS Church ; hunger and thirst after righteousness.
- 16th Sunday. Compassion ; unity, peace, and concord.
- 17th Sunday. True Catholic spirit ; humility.
- 18th Sunday. Perseverance to the end ; love of GOD and neighbour.
- 19th Sunday. Truth ; sober speech ; faith in Absolution.
- 20th Sunday. Temperance ; ready and willing heart ; likeness to CHRIST.
- 21st Sunday. Ghostly strength ; unquestioning faith.
- 22nd Sunday. Home mission work ; gratitude to benefactors ; readiness to forgive.
- 23rd Sunday. Recollection of our heavenly calling.
- 24th Sunday. Faith in prayer ; faith in Blessed Sacrament.
- 25th Sunday. Contrition for sins of past year ; resolution and grace to amend.
- St. Andrew's Day.*—Ready obedience.
- St. Thomas.*—Bright faith ; help against despondency.
- Conversion of St. Paul.*—Thankfulness to GOD for all spiritual blessings.
- The Purification B. V. M.*—Sanctification.
- St. Matthias.*—Grace and guidance of Bishops.
- Annunciation B. V. M.*—Belief in the Incarnation ; belief in ministry of angels ; increase of due veneration of B. V. M.

- St. Mark.*—Steadfastness.
St. Philip and St. James.—Steadfastness.
St. Barnabas.—Loving sympathy.
St. John Baptist.—Spirit of mortification ; boldness to rebuke sin.
St. Peter.—Faith.
St. James.—Detachment.
St. Bartholomew.—Humility in serving CHRIST in good works.
St. Matthew.—Generosity and wisdom in almsgiving.
St. Michael and All Angels.—Courage to resist temptation ; blessing on guardian angel ; recollection of the presence of angels ; grace to obey GOD as angels do in Heaven.
St. Luke.—Faith in the body being the temple of the HOLY GHOST ; faith in prayer for physicians ; St. Luke's brotherhood.
St. Simon and St. Jude.—Prudent zeal.
All Saints' Day.—Imitation of CHRIST and HIS saints ; increase of the joys of saints at rest ; increase of love in the Church militant.

The titles of sermons often suggest suitable intentions for Sundays and Festivals, also the hymns of the season.

CONDUCT IN CHURCH.

On entering, if you have to pass the Altar, bow or bend both knees a little. Do not do this as some do with a sort of hurried familiar jerk, or with a sort of friendly nod, as some men do ;

neither be very slow and demonstrative ; just a reverential mark of respect towards the spot GOD uses as HIS throne. Never genuflect or touch the ground with your knee, except before the Blessed Sacrament. Go down on the *right* knee then.

Having obtained a seat, kneel at once and say your usual prayer. After that, on rising, do not stare about the congregation ; look before you, and not turn your head and stare round behind. There may be no harm in looking to see if some friend is worshipping in the same church ; but it is not right, as many men do, to stare about in church as if they were at a mere public assembly in a town-hall.

If you possibly can, kneel when you should. It is very difficult to kneel in some churches from the seats or chairs being too close together. If you are *really weak or tired*, do not be ashamed to sit.

During the sermon try and not cough, just because you hear others do so.

A little picture of the Crucifixion in your Prayer Book you will find help you to restrain wandering thoughts.

Do not bow at the name of JESUS in the Creed only, but whenever it is mentioned in Service, Hymn, or Sermon.

If you come early to church, you may choose a seat, if "free and open ;" but if late, do not keep on looking about, trying to get an outside or other preferable seat, but take any seat you can see at hand.

Never speak to your neighbour if you can help it. If there is any reason why you should speak,

do so naturally. When going up to the Altar, do not wait to see who is going to move first, but move at once when you see the Celebrant ready for the Communicants to approach.

Receive in the palm of your right hand, supported by your left.

It is irreverent to receive with the finger and thumb; and this un-Catholic habit is a very awkward one, compared to the proper way, and may cause an accident.

It would be well if more attention were directed to this point, and Priests to put up some kindly-worded notice on the matter at the door of their church.

Gloves should be removed at the time of the collection of the Offertory, so that, when invited to approach, recipients may all be ready, and not getting ready.

Do not prostrate yourself when receiving; it causes a difficulty in communicating you. *Having received*, in a humble, convenient manner, you may bow down to the very ground if you like. You should be kneeling, with the head reverently inclined, when the Priest approaches; and then, having "received," bow down lower in humble reverence.

Try and not be singular, sink your individuality, and be as little demonstrative as is consistent with due reverence.

If it is not the custom at the church you may be at to give the Chalice into the recipient's hands, then guide the Chalice gently, placing it to your lips. It is *most* awkward and *very* dangerous when the recipient does not touch the Chalice, to

guide it, especially after Communicating a good number of persons.

You should always carefully put the hair clear of your upper lip (if you wear a moustache) just before partaking of the Chalice.

You ought not to leave the church without saying a prayer of thanksgiving after Communion.

It is a very good rule to keep silence going to and from church; it should be the fixed rule going to Communion.

GENERAL INFORMATION.

EXPLANATION OF TERMS.

Absolution.—Loosing or setting free; forgiveness of sin bestowed by GOD on a person repentant.

Apostolical Succession.—The handing on, through Bishops, of all power and authority given by our LORD to HIS Apostles for the government of the Church. (See Blunt's Dictionary.)

Beatific Vision.—The sight of GOD "as HE is," in Heaven in HIS glory.

Conversion.—See Sadler on "The Second Adam."

Deist.—One who says there is a GOD, but who does not believe HE ever gave any revelation to man.

Eucharist.—Giving of thanks.

Faithful (The).—All members of the Catholic Church in full communion with her.

Grace.—The gift of GOD. The work of the

HOLY GHOST in the sanctification, conversion, and guidance of man.

Jurisdiction.—Authority to perform spiritual functions in particular localities.

Justification.—See Newman's Lectures, Dr. Pusey's Sermon, Body's "Lectures on Justification" (Rivingtons).

Liturgy.—Title of Holy Communion office.

Mass.—An ancient title of the Holy Communion office. Origin of the term much disputed; generally supposed to be derived from the Latin words signifying that the Holy sacrifice "has been offered."

Mission.—Authority given by the Church to preach or to administer the Sacraments, as in Ordination.

Oblation.—That which is placed before GOD as an offering for sacrifice.

Protestant.—A word now used in a different sense to what it was originally. The Catholic Church protests against infidelity and sin; Protestantism protests against the Church. There is and can be no such thing as *the* Protestant Church or *the* Protestant faith. Protestantism denies that CHRIST founded a kingdom—namely, HIS Church—and that this Church is governed by HIM through HIS ministers and fed through the sacraments. Protestantism is great in denials, but very undecided in *affirming* what is necessary to be believed. Protestantism says, "This is not to be believed," but does not furnish a soul with a creed for its acceptance and salvation. The Catholic Church puts a number of saving truths before the people, and tells them to accept and practise them,—“This do, and ye shall live,”—and tells

them it is necessary to salvation to believe the fundamental articles of the faith. Protestantism says believe what approves itself to you, and reject what you find hard or beyond your understanding. The Catholic Church says, "If ye eat the flesh of the Son of Man and drink His Blood, ye have eternal life in you." Protestantism says, "Do not think or speak of such a superstition," but does not tell you in what other way to make sure of eternal life. It repeats indeed, the words of GOD or what Apostles spoke by His Inspiration, "Believe on the LORD JESUS, and thou shalt be saved," but takes no account of those words of JESUS, "Why call ye me LORD, LORD, and *do not* the things which I say."

Protestantism has been well styled "the religion of 'Don't.'" It denies, rejects, discredits much of the faith once delivered to the Saints, and fraternizes with heresy and schism, and will even tolerate utter Atheism if it can gain the help of infidels in its attack on the Catholic Faith.

The word Protestant does not occur in any one Creed, prayer, or office in the Prayer Book of the Church of England.

Purgatory.—The Church of England nowhere denies that GOD may or does purify souls after separation from the body, that is, after death. She distinctly denies the Romish doctrine of purgatory to be necessary to be believed in, but she nowhere says that there is no purgatory at all. It is the coarse description of torment with material fire as commonly preached among Roman Catholics which she denies to be necessary to be believed. What GOD may do with souls on their

return to HIM at death, we leave to HIM. All we can feel is, that no one with any real sense of the awfulness of sin and the holiness of GOD could feel at peace *at once* when entering the presence of its Maker and its Judge. The guilt of sin and its ingratitude will be realized *then* as it never was on earth, and one would think it to be only natural to wish to weep, and even to suffer if HE so wills, before sitting at the feet of JESUS in peace for ever. See the "Eirenicon" of Dr. Pusey, Part III., on Purgatory, and the last of his Eleven Addresses on Prayers for the Dead.

Prayers for the Dead.—Nowhere forbidden by the Church of England. Pronounced legal by the Court of Arches. See Dr. F. G. Lee's work on this subject; sermons by the Revs. J. E. Vaux, Hosmer, Austen.

Reservation of the Blessed Sacrament.—The restoration of this privilege ought to be prayed for by all good Catholics. For the communicating of the sick, and for the comfort of the devout faithful. Until the Real Presence is more generally believed, it is well, perhaps, that we should be content to wait a little, but all should pray that GOD may soon grant the privilege, and that it may never be abused when restored. It is, of course, *wrong* for any member of the Anglican Church to enter any Roman Chapel *in this country* to attend Benediction.

Schism.—"Opposition to the Church, breaking away from her, teaching true doctrine without proper authority;" as, for instance, for clergymen of the Church of England to go and preach in any of the English Episcopal Chapels in Scotland would

be to commit the sin of Schism. To receive Orders in the Church, and afterwards to go and minister in any Presbyterian Kirk or Dissenting place of worship is Schism, and is, moreover, the act of a traitor. The Roman Communion is in open schism in England, as they are in opposition to the Catholic Church in this land, raising altar against altar; hence there is grave reason to believe that there is not the same grace attached to their Sacraments as to the reception of those administered by the true and lawful ministers of the Catholic Church in England.

"The Church of old held that the efficacy of the Sacraments, even when administered by ordained but schismatic ministers, was, at the least, suspended, so long as persons remained in schism."—*Dr. Pusey, in Letter to Bishop of Oxford, 1839.*

Trinity.—Read Jones of Nayland's "Catholic Doctrine of the Trinity" (Parker). See Pearson on the Creed. Prayerfully read over the Athanasian Creed. See Bishop Forbes on Nicene Creed.

Unction of the Sick.—Orby Shipley's Tract. Bishop Forbes on XXXIX. Articles.

Universalism.—An heretical opinion, which holds that there may be a purgatory for all sinners, but hell for none.

The sin against the Holy Ghost. The wilful, persistent rejection of God. See Sermon by Dr. Pusey and Rev. T. T. Carter.

Catholic.—Universal, General.—All belong to the Catholic Church by Baptism. Christians cease to be in visible Communion with the one Catholic Church when they separate themselves from her by heresy and schism; Union with the

Divine Head of the Church is sustained through the reception and operation of the Sacraments. Catholics may sometimes be out of visible Communion with each other, and yet in union with CHRIST, the Head of the Church. The Eastern, the Roman, and the Anglican Communion all are out of visible Communion with each other now. It is the duty of all Catholics to pray continually for the restoration of the visible unity of Christendom.

It is a popular fallacy, or the mistake of unthinking or ignorant people, to apply the term Catholic exclusively to the Roman Communion; and it is a custom which she reaps the benefit of and we the harm.

The fact really being, that if points of faith are to be esteemed Catholic or not, according as they answer or not to the test, "Has it been held by all, at all times, everywhere in the Church?" the Roman has the *least* claim of all Church Communions to monopolize the title of Catholic, as certainly Papal Infallibility has not been believed by all Catholics, at all times and everywhere, as a point of faith necessary for salvation to be received.

AITKENISM.

It is necessary to print a few words of caution on this subject. Party names are very objectionable, but there seems to be no escape from the necessity of using them sometimes. Aitkenism is nothing very new, but it is something very

dangerous to souls and hurtful to the Church. It may be thus described :—It teaches quite plainly that Repentance and Faith are essential for the sinner's acceptance with GOD. An Aitkenite Sermon would appeal to souls to yield themselves up to CHRIST, but when the soul is by GOD's grace repentant, the treatment and teaching of that soul would be a very different thing from Catholic doctrine and practice. Prayer, self-examination, and frequent reception of the Holy Communion would be advised, but there would be a different tone about the whole instruction. Souls would be taught as much as possible not to trust to what they do, but to trust all to CHRIST and nothing to self, but practically Aitkenism makes souls to think a great deal too much of their part in the work that is going on in them. "Feel yourself penitent, feel yourself at peace, feel yourself pardoned, feel yourself accepted, feel you love GOD, feel HE is your SAVIOUR, feel HE is your personal friend, feel you are fighting and progressing, know for certain HE has saved you, and then just as you are go to HIM and feel HE will never part with you. Can you pray heartily, can you enjoy praising the LORD, then you are a true believer, and you would go straight to Heaven if you died this moment." It is too much a religion of excitement, emotion, and feeling. As long as powerful touching sermons are preached, a hearty prayer-meeting held, all seems well ; but without some continual stimulant to the feelings this religion has no quiet permanent satisfaction for the soul. Souls cannot be continually stirred and wound up to a fervid state of emotional excitement. When the feelings are not stirred, when GOD

seems for a test of faith to be hiding HIS face, when a time of depression comes, there is nothing but to try and feel what GOD perhaps may not in HIS discipline see fit that it should feel. Confession is not the help it ought to be, it is more the telling of troubles for sympathy than confessing of sins for the assurance of GOD's pardon of them. Humble patient faith is less taught than bold confident assurance of acceptance for the present and at the Judgment. Grievous sins are looked on not so much as defilements of the very temples of GOD, and calling for deepest penitence and severest self-revenge and abasement, but as opportunities for calling people to go to their SAVIOUR just as they are, and then feel next moment they are forgiven. Tears are too many, anxieties are doubts of HIS love, fears are dishonouring HIS gracious promises of a ready pardon. In short, Aitkenism, without intending it, makes too light of repentance, and too much of the stirred feelings, and makes so much of the poor weak faith the best of us have, and too little of all that GOD does for us in HIS sacraments.

The following extracts, from a note on some teaching amongst the Wesleyans in Dr. Pusey's letter to the Archbishop of Canterbury, 1842, apply very well to Aitkenism :—

" The doctrine of justification is held, being in fact and *practically* a 'justification by feelings.'

" They are taught to look for 'present salvation,' *i.e.*, a sensible assurance of salvation such as is vouchsafed often to GOD's servants on their dying beds, probably but rarely until the close of life, and still less at the first conversion of a

sinner. What (if true) would be a direct revelation from ALMIGHTY GOD, persons are taught indiscriminately to expect, as the infallible accompaniment and test of sincere conversion. . . . What GOD, when HE is pleased to vouchsafe it, ordinarily bestows as the reward at the end, the Wesleyan is taught to look for at the outset, as the very condition of his ultimate salvation and as securing it.

"Practically he is taught to hold his salvation to be assured as soon as he has obtained this first persuasion.

"The persuasion that a person will be saved is made the condition and virtually the *only* condition of his salvation.

"As long as he believes he is saved, so long, according to them, he is so. The workings of repentance and penitence are thus suddenly checked in the convert as being thought to be obtained.

"To feel 'the burthen of our sins to be intolerable' is accounted want of faith.

"The mind is worked up till it lose its fear, and gain what it thinks an assurance of salvation.

"Confession with him is not a sorrowful acknowledgment of sins, but a recounting of high feelings, inspired as he thinks by GOD within him.

"It is too certain that in this way much dangerous self-deceit and unconscious hypocrisy has been fostered, people being led to work themselves up to imagine they had feelings equal in spirituality, or yet more spiritual, than those of their neighbours, or inventing them when they could not. And this unhappily is almost essential to this system.

"Self-deceit must come in whenever the feelings are directly acted upon.

"If he loses these feelings, his faith is for the time supposed to be lost; if he regain them, it is restored, and he is again in a perfect state of justification and acceptance as before. But such a state, as being mostly artificial, must be unreal. The state of their feelings, not God's Commandments, is the standard whereby they try themselves.

"Painful as it is to say it, on account of the many good men, doubtless, still entangled in it, it 'preaches another Gospel from that which has been delivered unto us,' substituting practically the feelings and experiences for repentance, good works, and the sacraments.

ROMAN CATHOLICISM.

The following short statements, every one of which has been proved over and over again, may be useful for the information of those who are sometimes scared with contrary assertions, which, to use studiously mild language, are not founded on fact.

1. *It is not true* that the Church of England ever separated from the Catholic Church.

2. *It is not true* she has been separated from the Catholic Church by the evils of the Reformation.

3. *It is not true* that because she is not in visible communion with Rome that, therefore, she is no part of the One Catholic Church.

4. *It is not true* that all jurisdiction or missions

must come from the Bishop of Rome, or that it ever was the mind of the whole of the Church to think so.

5. *It is not true* that the Anglican Church, granting her to have a valid succession and ministry, is in schism.

6. *It is not true* that Archbishop Parker was consecrated in the Nag's Head Tavern.

7. *It is not true* that there is any more theological or historical reason for doubting the validity of Anglican Orders than the Roman.

8. *It is not true* that the Roman Communion has always been, and is now, perfectly united on all points of faith.

9. *It is not true* that the Ultramontane theory of Papal Infallibility is, or ever was, held by all Catholics in all ages, in all parts of the Church.

10. *It is not true* that the Anglican Church is committed to heresy any more than the Church of Rome.

11. *It is not true* that the Anglican Church looks upon Royalty, Parliament, or State Council as the supreme authority on matters of faith, instead of appealing to the Authority of the Catholic Church.

12. *It is not true* that the Anglican Church denies the Real Presence of our LORD in the Blessed Sacrament, or the power of her Priests to absolve her children in public or private, provided they are penitent.

ON THE OTHER HAND.

1. *It is true* that if the Anglican Church tolerates erroneous teaching; Rome sanctions, or enforces it, which is worse.

2. *It is true* that many of the divisions in the Church of England were originally caused or fostered by Rome herself; so it is more to her discredit than ours that they exist.

3. *It is true* that General Councils have been held, neither convened by, nor presided over, by the Bishops of Rome.

4. *It is true* that the Fathers of the Church do not interpret Matt. xvi. 18, or John xxi. 16, as implying the Supremacy or Infallibility of the Pope, as taught by the New Catholics.

5. *It is true* that the Anglican Church administers the Blessed Sacrament according to the Institution of Christ, and that Rome does not claim to do so.

6. *It is true* that the position of the Roman Communion in England; presided over by Dr. Manning, is that of schism, according to the Canons of the Church in some of her General Councils.

7. *It is true* that Papal Infallibility, as now taught by Ultramontanes, has been denied to be "of faith" by eminent Roman theologians, Bishops, and approved Roman manuals and catechisms.

8. *It is true* that Roman Catholics are not agreed as to what may be considered *ex cathedra* utterances of Popes in former times.

9. *It is true* that if the teaching of the Church

of England is cold or meagre on some points, Rome has erred by addition and encouragement of superstition.

10. *It is true* that if one of our Archbishops were to preach heresy *ex cathedrâ*, the Church of England could repudiate it, and appeal to what the Church teaches on the point, but if the Pope teaches heresy *ex cathedrâ* the whole Church must err according to the modern Roman theory.

11. It is true that the chief faults and blemishes of the Church of England spring from the unfaithfulness of individual ministers; but things that are real stumbling-blocks to Christians, such as the persecution of Christians who are not Romans, deposition of kings, incitement to rebellion, approval of all of the teaching of St. Alphonso Liguori, have received the sanction of the living authoritative voices of the heads of the Roman Church.

12. *It is true* that every fault existing amongst us is, or has been, in Rome as well, and that neither Church has any reason to despise the other, while GOD is calling both to reform and unite. And this Reunion will never be hastened by despising one's own Communion, and continually extolling the Roman at her expense in the disloyal way so many do; neither will Reunion be hastened by that selfish, thoughtless conduct of many who, to gratify their curiosity or craving for excitement, attend the services of Roman churches in this country; but Reunion will only be hastened by praying for it; and, as far as man can guess, will only be consummated when all shall equally confess they have sinned and come short of the glory of GOD.

"Our duty" is 'heartily to thank our Heavenly FATHER for the state of salvation into which HE brought us,' when, by Baptism, HE made us at once members of HIS SON and our Church, became HIMSELF our FATHER, and gave us our Church for our Mother. Our plain duty is, 'wherein we have been called, there to abide with HIM;' it is not for us to imagine (as is people's continued temptation in every line and part of life) that we should have easier duties and greater privileges, under circumstances in which GOD has *not* placed us; it is to be thankful and live up to our own, and pray that through our neglect or misuse they turn not to our condemnation.

"Were it even true that the Roman Communion did possess greater advantages than our own, this would be no practical question to us individually. It may be that one end which ALMIGHTY GOD has in exhibiting the Roman Church in this form among us, is to dispose us as a Church to more kindly feelings towards her, and to have a less overweening opinion of ourselves than we have mostly been wont to cherish. But, individually, it cannot change our duties.

"Our blessings are, day by day, being enlarged; and HE who in mercy is teaching us to value and revive what we have will, when it is good for us, restore what is yet 'lacking.'

"It is a fact that entire visible unity is not vouchsafed to the Church of these last days, and so, until GOD be pleased to amend it, we may rest contented in our lot.

"While I should wish to feel more acutely our own *actual* deficiencies and manifold and sinful

negligences, still I thankfully acknowledge that these things are not encouraged or brought upon us by our Church. They are our own sins and those of our fathers. We may too truly say, with pious Herbert,

“ ‘I am a scandal to the Church,’ and not
 ‘The Church is so to me.’ ”

“Without insinuating any comparisons between our own and other Churches (for of the relative holiness and unholiness of Churches or individuals, HE who searcheth the hearts can alone judge), still there is this marked difference; that what in us is deficient is owing to our own shortcomings in carrying out the Catholic system and teaching of our Church; if we were, individually and voluntarily, to act up to the guidance of our Church, the ills, which so sadly hinder her efficiency and mar her beauty and holiness, would cease; in the Roman Church, on the contrary, what is so lamentable is but the undue carrying out of principles which she sanctions. In a word, our defects are opposed to the system of our Church, hers are in the line of hers.

“The question is not whether she have high gifts, but whether we have the presence of CHRIST. Since we have (which cannot be doubted), then we are safe where we are, and we should labour, in whatever way we are called, in that part of the vineyard where we have been called.

“There is absolutely no doubt that our succession is valid, that our Bishops are the successors of those through whom GOD planted the Gospel here; and so one Church is the appointed channel

of GOD's gifts, and the instrument of salvation for us. This is the first question to us, antecedent to anything else without us ; no gifts, no helps to devotion, no holiness, no sympathies, no beauty of system, no truths abroad, no contradictions at home, are any grounds whatever for abandoning the Church in which GOD has placed us. Nothing can be an adequate ground for any one, except a conviction, on adequate grounds, patiently tested, and overpowering, apart from any cause of excitement, that she is not the Church, and that to stay in her, being rent from the body of CHRIST, is peril to his soul. I own I do not myself see how any one is to come to this conviction.

"The fact that I have mentioned, that the renewed life of the English Church has been entirely from within, that is through the good Spirit of GOD residing in her, has much struck Roman Catholics—much more may it us. They have been amazed, from their way of looking upon us, that the life should be of us ; that it came not from them. They could not understand how a life, more vigorous perhaps than is in many places put forth among themselves, should spring up, not in their own Communion, and with no help from them, for their prayers began at a later period. Well may we give thanks in glad amazement, among whom these tokens of GOD's presence are. Well may we be content to remain where HE is working ; we are safe where HE is.

"And for ourselves individually, there are many tokens of HIS presence. I do not rest upon these alone, but in connection with the fact, that having the succession and the legitimate consecration by those to whom the commission is given, we have

undoubtedly the Body and Blood of CHRIST upon our Altars: we receive It, if we have faith. Its Presence has been known very blessedly by those who are HIS. Sacramental grace has been so marked, that even to such as had previously doubted, it has seemed sight, not faith. There have been very awful instances in which its profanation has been suddenly punished like that of the Donatists. But since we have the Sacraments, we have the Presence of CHRIST individually; we have that precious Gift, which whoso has, HE HIMSELF, our own gracious LORD says, 'hath eternal life, and I will raise him up at the last day.' How, then, are we not safe?

"I could not convey to you, even in a long letter, the hundredth part of the ground of my conviction, which has been growing for many years, that GOD has been and is working with and in our Church as a whole, and training her for some purpose of His Providence; and I am thankful to be permitted to labour for her, and to exhort others to labour with a good courage.

"For myself, so far from being dejected by any tokens which people point out, sometimes despondingly, sometimes rather impatiently, of past evil, even though reaching on to the present, they may be a token the more of GOD's great mercy to our Church. It is certain that we have life. The greater, then, our past sickness, the greater the present mercy of GOD that HE is restoring us. His mercy and our amazement at His love had been less, had we fallen less. We may, then, in humility confess to the utmost, 'our own sins and the sins of our forefathers,' the lifeless, torpid state from which we have been aroused; but, so far

from being discouraged by it, take courage the more, trusting that HIS mercy, Who loved us while we forgot HIM, will not leave us now that HE has awakened us to remember ourselves and HIM. Negligences, from which GOD has aroused us, should but animate individuals in the Church to more devoted service—not lead them to despond, when HE, by rousing them, has given us the earnest of HIS forgiving love.

“Intercede daily for our Church, as (if you have no more time) by the use of the Lord’s Prayer three times daily in honour of the Holy Trinity, and with *this intention*, and turn all feeling of discontent and dissatisfaction into prayer. I mean, instead of complaining to man, complain to GOD, *i.e.*, pray. Do not allow yourself in any comparisons between ours and other Churches, whose evils you know not; but, as I said, turn all into prayer.

“Avoid whatever you think tends to alienate your affections from your Church. Do not attend services not of hers.

“And now, go on as cheerfully as you can, doing your daily duties to GOD, carrying on the warfare against your sins, and I hope you will find rest.”

Many of these extracts are from a letter written by Dr. Pusey in one of the darkest days of trial which the Church of England has lived through. What then must his confidence in GOD’s presence and working in her be now!

No one of any reputation as a theologian or student of Ecclesiastical history ever thinks, nowadays, of seceding from the Church of England to join the Roman Communion. A few devout Anglo-Catholics of a weak, sensitive spirit,

sometimes secede, dismayed by the conduct of some irreverent clergyman of the Church Association type, or shocked by some Episcopal denunciation of Catholic truth. But the number of devout Anglo-Catholics who secede is a mere nothing, compared to the multitude of souls which the Church of England is daily winning, and building up in the faith. The assertion that "from every Ritualistic Congregation in London there is a continual stream of converts drifting towards Rome," is simply a statement for the silly to believe. The author knows well the work of one of the best worked and most eminent Anglo-Catholic Churches in London, and during the last fifteen months he cannot remember one single man, woman, or child seceding. And during this period of time the congregation had to pass through a very painful trial of anxious suspense, and tested as a congregation has seldom been tested before; the Jesuits and others were openly counting on the congregation being dispersed, but as far as the author knows, not one secession has taken place from all those who regularly attend the church. He remembers several instances of persons disgusted by anti-Confessional meetings, staggered by Episcopal letters, shocked by Low-Church irreverence in country parishes, and attacked by Roman Controversialists, but he cannot call to mind one single case of secession during the whole of the time.

The reader is advised to decline arguing with any one who is opposed to the Church of England. If the Church of England is not part of the Catholic Church, mere arguing will not prove

it,—at least the multitude of Roman polemic tractates have not yet proved it. Even Dr. Newman has not succeeded, much less poor Dr. Manning, who certainly would do it if he could. Moreover, the reader should remember that they who attack the Church of England, and whose one object is to destroy her, are not to be trusted so much as those who defend her. When men, like Dr. Pusey and Liddon, are told they are out of the Church and belong to an heretical sect, and their souls in great risk of the loss of salvation by stopping where they are, then they are more likely carefully and thoroughly, for their own safety, to go into the question, and carefully examine statements and weigh facts, than those who, in the heat of aggressive controversy, fancy themselves on superior ground. The great secret of the success of the proselytizers of the Roman Communion in winning some unstable or uninformed persons from us, is their bold dogmatic assertion. It is a very telling method to state something solemnly, as an undoubted fact which no one ever denied, and then leave the statement to do its work. Sometimes these statements are made so fiercely and continuously, that one cannot help suspecting that it arises from a wish to conceal their own misgivings. This is the only excuse one can offer for some young people who becomeverts and at the same time the greatest bores in Christendom. The reader is advised again to avoid all controversial talks, which seldom increase charity, and whilst quietly striving for growth in Holiness in the Church where GOD has placed him, to pray very often and very earnestly for the re-

union of Christendom in GOD's own time and way.

LIST OF BOOKS AND PAMPHLETS.

- * Denotes a book or pamphlet that may be purchased for a Shilling or less.

See list in Priest's Prayer Book (Masters).

Absolution and Confession.

Carter's Doctrine of Confession.

Cooke on Absolution.

Gray's Statement on Confession.*

Chambers' Essay in Church and the World.

Maskell on Absolution.

Why don't you go to Confession? * (G. J. Palmer).

Vernon Hutton's Confession,* and Help to Repentance.*

A. H. Ward's Essay.

Wordsworth's Sermon, Evangelical Repentance.

Pusey's Letter to Richards.

Gresley's Ordinance of.*

Essay by J. W. Lea (Parker & Co.).

Anglican Church.

Theophilus Anglicanus ; Blunt's (J. H.) History of the Reformation ; Lectures on Church Principles (Hayes).*

Palmer on the Church.

Archdeacon Evans's and Churton's Histories.

Apostolic Succession and Anglican Orders.

A. Haddan, F. G. Lee, T. J. Bailey, Olknow,
 Courayer, Pearson (English Church Union Office). *
 Dr. Littledale's Tract from Priest's Prayer
 Book. *

Articles XXXIX.

Bishop Forbes's Treatise.
 Tract XC., Dr. Pusey's Edition. *

Athanasian Creed.

Dr. Brewer ; Bishop Wordsworth's Speech ; *
 Malcolm Macoll (Rivington & Co.).

Atonement, Redemption, The Passion.

F. Benson's Sermons (Hayes).
 Isaac Williams on the Passion.
 The Sinless Sufferer (Skeffington).
 Liddon's Sermon, Attraction of Jesus Crucified. *
 Milman's Love of the Atonement (Masters).
 Our Lord's Agony, Carter's Sermon.
 Pinart's Two Volumes (Masters).

Baptism, Holy.

Dr. Pusey's Scriptural Doctrine.
 Sadler's Second Adam and Sacrament of
 Responsibility.
 Keble's Village Sermons.
 Grueber's Pamphlet. *

Wall on Infant Baptism and Small Summary
(S. P. C. K.).*
Bishop Bethell on Regeneration.

Catechism (The) and Catechising.

Cowley, Fathers' Manual, Neale's Manual.
Monthly Paper, Sunday Teachings.
Archdeacon Bather's Hints.
Grueber's Catechism.*
Exposition of Catholic Doctrine (C. P. Co.).*
Catechism of Theology.
Catechist's Manual.
Sadler's Catechism.

Creeds, The.

Jackson, Bishop Pearson, Bishop Forbes on
Nicene.
Waterland on Athanasian.
Harvey. Blenkinsopp on Development.

Faith and Scepticism.

Liddon's Bampton Lectures, Oxford Sermons,
and Elements of Religion.
Norwich Discourses.*
Drew's Reason of Faith.
Bishop Butler's Analogy.
Leslie's Method (S. P. C. K.).*
Dr. Pusey's Sermons, 1859, 1872.
S. P. C. K. Evidence Tracts.

Fasting Communion.

Tracts at G. J. Palmer's and Ch. Press Co.

Late Communions.

Bright's Pamphlet (Skeffington).* Pamphlet
H. P. L., E. C. U. Office).*

Incarnation.

Wilberforce on.
Digest of St. Thomas (Hayes).
Bright's Sermons of St. Leo.
Austen's Divinity of our Lord (S. P. C. K.).

Holy Communion.

Keble's Adoration.
Carter's Letter to Parishioners.*
J. E. Vaux's Three Plain Sermons.
Bishop of Brechin's Defence.
Dr. Pusey on Real Presence, and Two Sermons,* and Sermon "This is my Body."*
Sermons by Cheyne.*
Phillimore's Judgment.*
Enraght's Real Presence.*
The Christian Passover (Palmer).*

Miracles.

Trench:
Mozley's Bampton Lectures.
Warrington's Essay (S. P. C. K.).

Prayer.

Manuals by Carter, by Author of The Treasury of Devotion. Spinckes' Devotion, Bishop Cosins. Guide to Heaven.*
Manuals by Brett. Heygate.
Clewer Manuals.
Benson's Manual of Intercessory Prayer.

Parables.

Trench.

J. B. Wilkinson.

S. C. Malan.

Presbyterianism.

Presbyterian Clergyman looking for the Church (Masters).

Letter of Lord Forbes.*

Works of Bishop Wordsworth.

"Calvinism and Modern Doubt" in Christian Remembrancer.

Ritualism.

Ritual Reason Why.

Ritualism a Study (Hayes).

Vestments. Liddell's Sermon (Hayes).*

Boddington's Sermon.*

In Spirit and in Truth (by a Roman Catholic, but an excellent defence of Ritualism, *i.e.*, decency and order in Divine Worship), (Burns).

Romanism.

Pusey's Eirenicon, Part I., III.

Pusey's Letters to Bishop Blomfield and Bishop of Oxford.

Hussey's Rise of the Papal Power.

Address to Catholics, *Id.* (G. J. Palmer).*

Pope and Council, Janus (Rivingtons).

Rev. R. J. Wilson's Reply to Rev. C. H. Moore (Mowbray, Oxford).*

Notes on Matt. xvi. 16, 19, in Denton's Commentary on the Gospels.

Preface to Keble's Academical Sermons.
 Meyrick's Reply to Wilberforce,* Wordsworth
 to Gordon, Palmer to Wiseman.*
 Letter by Rev. A. W. Hutton.
 Archer Butler on Development.

Sacraments.

Digest of St. Thomas (Hayes).
 Blunt's Sacraments and Ordinances.

Scripture, Holy Theology, Prayer Book.

Blunt's Coincidences.
 J. H. Blunt's Household Theology.
 Blunt's Dictionary.
 Blunt's Key to Prayer Book and the Annotated
 Prayer Book.
 Sadler's Church Doctrine, &c.
 Blunt's Key to Holy Bible.
 Horne's Introduction to Bible.
 Denton's Commentaries.
 Lee on Inspiration.
 Works of Isaac Williams.
 Wordsworth's Commentary.
 Davison on Prophecy.
 Neale on the Psalms.
 Christ in the Pentateuch.

Sick (For the).

Fosberry's Hymns, &c.
 Kennaway's Consolation.
 Neale's Readings.
 Bourdilloue's Readings.

Sickness, Its Trials.
 Bishop Andrewes' Manual.
 Priest's Prayer Book.

Wesleyanism.

John Wesley in Company with High Churchmen.

Catholic Books, Pamphlets, Sermons, Tracts, published at Rivington's, 3, Waterloo-place; J. H. Parker, 377, Strand; Hayes, Covent-garden; Hodges, Bedford-street, W.C.; Masters, 78, Bond-street; G. J. Palmer, 32, Little Queen-street, W.C.; Church Press Company, Burleigh-street, W.C.; *Church Herald* Office, Bedford-street, W.C.; S. S. Anderson, Grindlay-street, Edinburgh; A. R. Mowbray, Oxford.

THE SEVEN PENITENTIAL PSALMS.

vi., xxxii., xxxviii., li., cii., cxxx., cxliii.

The Twelve Fruits of the Holy Ghost.

Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Patience, Modesty, Temperance, Chastity.

The Seven Gifts of the Spirit.

Wisdom, Understanding, Counsel, Strength, Knowledge, Godliness, Fear.

Six Sins against the Holy Ghost.

Presuming on GOD's Mercy, Envy at Another's

Good, Despair, Impugning a Known Truth,
Obstinacy in Sin, Final Impenitence.

The Seven Deadly Sins.

Pride, Covetousness, Lust, Envy, Gluttony,
Sloth, Anger.

Nine Ways of Joining in Another's Sin.

By Counsel, Command, Consent, Provocation,
Flattery or Praise, Silence, Concealment, Par-
taking, Defence or Excusing it.

Anima Christi.

Soul of CHRIST, sanctify me !
Body of CHRIST, save me !
Blood of CHRIST, inebriate me !
Water from the Side of CHRIST, wash me !
Passion of CHRIST, strengthen me !
O good JESU, hear me !
Within THY Wounds hide me !
Suffer me not to be separated from THEE !
From the malicious enemy defend me !
In the hour of my death call me.
And bid me come to THEE !
That with THY Saints I may praise THEE !
For ever and ever. Amen.

Come, HOLY GHOST, our souls inspire,
And lighten with celestial fire.
THOU the anointing Spirit art,
Who dost THY seven-fold gifts impart.

THY Blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of THY grace.
Keep far our foes, give peace at home :
Where THOU art guide, no ill can come.

Teach us to know the FATHER, SON,
And THEE, of Both, to be but ONE.
That, through the ages all along,
This may be our endless song :

Praise to THY eternal merit,
FATHER, SON, and HOLY SPIRIT.

Miserere mei, Deus.

1. Have mercy upon me, O GOD, after THY great goodness : according to the multitude of THY mercies do away mine offences.

2. Wash me thoroughly from my wickedness ; and cleanse me from my sin.

3. For I acknowledge my faults ; and my sin is ever before me.

4. Against THEE only have I sinned, and done this evil in THY sight : that THOU mightest be justified in THY saying, and clear when THOU art judged.

5. Behold, I was shapen in wickedness ; and in sin hath my mother conceived me.

6. But lo, THOU requirest truth in the inward parts ; and shalt make me to understand wisdom secretly.

7. THOU shalt purge me with hyssop, and I shall be clean : THOU shalt wash me, and I shall be whiter than snow.

8. THOU shalt make me hear of joy and gladness : that the bones which THOU hast broken may rejoice.

9. Turn THY face from my sins : and put out all my misdeeds.

10. Make me a clean heart, O GOD : and renew a right spirit within me.

11. Cast me not away from THY presence : and take not THY Holy Spirit from me.

12. O give me the comfort of THY help again : and stablish me with THY free Spirit.

13. Then shall I teach THY ways unto the wicked : and sinners shall be converted unto THEE.

14. Deliver me from blood-guiltiness, O GOD, THOU that art the GOD of my health ; and my tongue shall sing of THY righteousness.

15. THOU shalt open my lips, O LORD : and my mouth shall show forth THY praise.

16. For THOU desirest no sacrifice, else would I give it THEE : but THOU delightest not in burnt-offerings.

17. The sacrifice of GOD is a troubled spirit : a broken and a contrite heart, O GOD, THOU shalt not despise.

18. O be favourable and gracious unto Sion : build THOU the walls of Jerusalem.

19. Then shalt THOU be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations : then shall they offer young bullocks upon THINE altar.

QUESTIONS FOR CONSCIENCE.

COMMANDMENT I.

Have you wilfully said, written, or done anything to make others disbelieve in GOD?

Have you ever said to others that you believed there was no GOD, or that HE never gave any Gospel to mankind?

Have you ever said that it did not much matter how men live or what they believe so long as they do not do any very dreadful sin, such as murder or stealing?

Have you ever sinned by

Dissuading others from trying to give up some sin?

By encouraging them in a sin?

By teaching a sin to others?

By saying that GOD does not condemn men for some sins, but allows them?

By mocking at sin and jesting at religion?

By anger against GOD in times of trouble or sickness?

By saying HE was cruel or unfair in HIS dealings with yourself?

By going on in a sin of any kind, feeling that GOD was watching you, and knowing HE must disapprove of your conduct?

By wilfully putting away the thought of asking GOD's forgiveness for a sin?

By saying GOD is unjust in allowing sinners so often to prosper in this world?

By saying HE is too hard with those who try to follow HIM ?

By saying it is no use to pray to HIM, or that HE seems to favour some who do pray, and unfairly not to pay attention to your supplications ?

By jesting at or casting doubt upon the truth of the Bible or portions of Holy Scripture ?

By acting as if you disbelieved in Christianity to keep well with others, or from fear of being despised ?

By seeking infidel companions and books, wishing to be convinced that Christianity is false, and that there is no GOD or Judge of all men ?

By refusing to prepare for reception of any means of grace and by refusing all offers of instruction and help in seeking the truth ?

By speaking against any of the Sacraments ?

By not saying prayers at all for days together, or discouraging others from prayer in public or private ?

By trying to deceive GOD in any way ?

By deliberately refusing to part with or to do anything which GOD evidently required of you ?

By saying that GOD seemed too hard in any of HIS dealings with mankind, when talking with others about the Bible ?

By speaking rashly or irreverently concerning the doctrine of the Trinity or the truth of the Incarnation ?

By acting against the Church in any way in joining with Dissenters ?

By denying eternal punishment ?

By despising the idea that any great blessing received by you was the gift of GOD, and not mere luck, or of your own bringing about ?

By thinking or saying anything against the truth of JESUS being GOD and MAN ?

By saying the HOLY GHOST is not GOD but only a divine influence or power ?

By speaking irreverently of the BLESSED VIRGIN, the Mother of JESUS, who is GOD ?

By partaking of Holy Communion simply to be thought good, or Communicating with the intention of not trying to give up some one sin ?

By speaking irreverently of the Holy Communion or slanderously of Confession ?

By subscribing to any society formed to attack the Church ?

By wilfully neglecting to make use of anything which you knew at the time would help you against a sin ?

By profaning a Church in any way, or wilfully damaging anything belonging to a building consecrated to GOD ?

COMMANDMENT II.

Have you broken this commandment by

Giving up all your attention and powers to some object of this world, forgetting GOD and your duty to HIM while thus living ?

By following the advice of some person you greatly esteemed, knowing that advice to be contrary to the will of GOD ?

By joining in worship with others whose religion you knew to be wrong, to oblige them, or for fear of annoying them, as, for instance, going with friends to a Unitarian Chapel?

What has been the object you mostly thought of during life—money, pleasure, dress, success in business, popularity, or trying to live as a good Christian?

Have you often neglected public worship on Sundays in order to make use of that day to settle some worldly affairs?

Have you left the Church during the celebration of the Holy Communion when there was no reason for so doing?

Have you put aside private prayer from fear of others or to gain more time for some worldly or a sinful object?

Have you kept away from Church or the Sacraments from fear of others?

Have you ever chosen a position or gone away anywhere in order to escape serving GOD in any particular way wherein HE was calling you to do some service for HIM?

Have you wilfully left off serving GOD for a time because HE took away some person or thing you greatly loved?

Have you spent money in any vain way when you felt at the time there was some way in which it could have been of great use in giving it to GOD for some charitable object?

Is your giving of alms worthy of your income, or do you often only give a trifle, as a matter of form, or to be thought charitable?

Have you done any religious duties simply to be esteemed of men?

Have you deliberately gone on thinking of wrong things during celebration of Holy Communion?

Have you gone to Church for the sake of the music only?

Have you abstained from any act of reverence to GOD, without a good reason, as, for instance, by sitting when you ought to have knelt?

Have you opposed having family prayer in your own home in any way?

Have you not studied the Bible and sought information in religion far less than you might have done?

COMMANDMENT III.

Have you ever asked GOD to curse or hurt any one?

Have you ever asked HIM to take away your life, or that of others?

Have you used bad language in anger?

Have you used profane language in jest, or in order to be thought manly, or remarkable, or witty?

Have you mentioned any of the sacred names of the blessed Trinity irreverently, or neglected purposely to bow at the name of JESUS?

Have you spoken irreverently of GOD, the Church, the Sacraments, or anything in religion?

Have you made any profane use of Holy Scripture?

Have you prayed in an irreverent posture from mere laziness, or irreverently said any prayers, to make others amused, or felt your state of mind and your manner was insulting to GOD while praying to HIM?

Have you needlessly called GOD to witness to the truth of anything?

Have you wilfully concealed a sin in Confession while professing to reveal all?

Have you spoken lightly of your own Confessions, of your Penances, of your Confessor's advice to other persons?

Have you, in Confession, mentioned any sin in such a way that the priest might think it less of a sin than it really was?

Have you in any way encouraged profane language being used by others?

Have you failed to reprove it in any way you could?

Have you ever said anything was beyond the power of GOD to perform for yourself or others?

Have you ever broken a vow or promise made in the name of GOD?

Did you, at your Confirmation or Marriage, think of what you were really promising, and try to realize that you were promising certain things in the very presence of GOD?

Have you ever spoken against Holy Baptism in any way, being angry because it made Even-song longer?

Have you in any way spoken irreverently of the Holy Communion?

Have you been less reverent, when alone in a Church, than when others were present?

Have you spoken slanderously or irreverently of any Minister of GOD?

COMMANDMENT IV.

Have you often neglected public worship on Sundays?

Have you done so in order to get opportunity to make money, or for some sinful purpose?

Have you often regarded it, and used it as a mere day of pleasure or idleness?

Have you chiefly liked Sunday because of your love of dress?

When you could not go to Church, have you often neglected, without reason, to say some special prayers at home?

Have you come to Church on Ascension Day, Ash Wednesday, and Good Friday always, or have you used these days, or any other Fasts or Festivals, as mere gay holidays?

Have you read novels at home on Sundays, when you could have gone to Church, or have you deliberately preferred some worldly pleasure to a religious duty you knew to be binding?

Have you caused others unnecessary work on Sundays, or other Festivals, or Holy Days?

Have you used Sunday as the day on which to write most of your letters, or to do up your accounts?

Do you remember any special sins done by you on Sundays?

Have you entirely neglected all observance of the Church's Seasons, especially Advent and Lent?

COMMANDMENT V.

Have you neglected to pray for your parents, and those set over you in authority?

Have you done all you might to comfort and help your parents?

Is there any way in which you might now help them more than you do if you chose to do so?

Have you been in the habit of exposing the faults of members of your family to others with no good reason?

Have you omitted to pray for relations when you knew they were sinning in any way?

Have you ever disobeyed, slandered, or ridiculed your parents?

Have you, when punished by them as a child, done anything to revenge yourself upon them?

Have you ever cursed them, called them names, or wished they were dead?

Have you tried to hide their faults rather than publish them?

Have you ever wilfully said, done, or written anything to annoy them?

Was your conduct what it ought to have been at the death of any of your relations?

Are you deceiving your parents and relations in any way at the present time?

Have you been in the wrong in your behaviour, when differing about religion, in conversation with your parents or relations?

What is your conduct in regard to your Confessor?

Do you try to think, feel, and speak of him with

the respect due to him as your father in CHRIST?

Do you try and show the reverence due to the sacred office of the priest wherever you go?

Do you remember any ways wherein you showed disrespect or disobedience to any who were set over you in childhood and at school?

Have you tried to get others to resist lawful authority?

Have you ever made mischief in another's household by undue interference?

Have you ever struck a relation?

Have you failed in duty and care to others, in times of sickness and trouble, who had the right to your sympathy and help?

Have you as a parent or master been kind and exemplary to your children and servants?

Does your conscience reproach you in any particular way concerning your behaviour to your parents, husband, wife, child, relations, or servants?

Have you done anything to encourage sins of any kind among those over whom you are in authority?

COMMANDMENT VI.

Did you ever wilfully, or by extreme carelessness, do anything that might cause the death of another?

During life, whom have you struck?

Did you ever cruelly punish a child?

Did you ever punish a child or pupil unduly, owing to anger or prejudice?

- Did you ever ill-use any animal?
 Have you given way to thoughts of revenge?
 Is there any one alive who has been injured in
 any way by what *you* said or did in anger?
 Did you ever deliberately tempt another soul to
 any bad sin (to get drunk, for instance)?
 Have you plotted or prayed for the injury of
 another?
 Have you ever done anything to shorten your own
 life, by wilfully neglecting good advice?
 Have you *now* any hatred, or great want of love,
 to any particular person?
 Have you ever Communicated while in anger with
 another?
 Have you ever refused to pray for another because
 angry?
 Have you from anger felt often unfit to pray,
 and therefore left off praying for any time?
 Did you in a passion ever destroy the property of
 another?
 Did you ever kick, bite, or scratch any one, or
 pull their hair?
 Have you refused pardon when sought for at your
 hands?
 Have you refused to make up a quarrel when you
 knew you were in the wrong?
 What names have you called others in anger?
 Have you lately called any one a name in anger?
 Do you remember stamping your foot, throwing
 anything down, tearing anything, or slamming
 the door because angry?
 Have you allowed another to be blamed for what
 you did, because you disliked that person?
 Have you when cool yourself, tried to provoke
 others to anger?

Have you wrongfully threatened any one at any time?

Have you been too harsh towards any one who has sinned, and thereby failed to encourage him to try and renounce the sin, whatever it was?

Have you ever done any sin on purpose to vex GOD, or any human being?

Have you failed to give in when contradicted, or set right on any point, because you were annoyed to find yourself in the wrong?

COMMANDMENT VII.

If conscience tells you you have sinned against purity and modesty in any way, say so simply and clearly in Confession.

COMMANDMENT VIII.

Have you ever stolen anything? As a child? At school? Or since you have grown up?

Have you anything belonging to another in your possession at this moment?

Have you ever taken anything and tried to justify yourself by saying to yourself "the owner does not value it, and will not miss it, or mind my taking it?"

Have you ever stolen dainties—as a child? Or articles of dress, money, food?

Have you any debt that you have not yet paid?

Did you ever borrow, feeling sure it was doubtful if you could ever repay?

Have you wasted the money of another?

Have you by extravagance injured the prospects of others?

Have you given others less than their fair due for work done?

Ever cheated by false weight or measure?

Ever taken advantage of any one less skilled or knowing than yourself in betting and gambling?

Ever adulterated what you sold?

Did you ever keep back knowledge for your own advantage when in honesty you ought to have spoken?

Did you ever forge another's name or obtain any advantage or money by false pretences?

Did you ever keep for yourself money entrusted to you for another?

Have you stolen the characters of others by wilful slander?

Have you ever received money and been told to give a certain price for some article, or to spend it in some particular way, and then got an inferior article or one cheaper than was supposed, and then pocketed the difference for yourself?

Have you ever kept any money from coming to GOD in any charity or in any way?

Have you ever opened and read a letter to get information not intended for yourself?

When you have accidentally injured the property of others, have you ever neglected to inform them of it?

Have you cheated your employer in any way by careless performance of work or wasting time that ought to have been spent in his service?

Have you taken to yourself the reward or praise due to another?

COMMANDMENT IX.

Try and remember the first falsehood you ever told.

Did you tell any lies at school to avoid blame, in mischief, or to hide another's sin?

Can you remember your last wilful untruth?

Try and remember in what ways you have spoken or acted untruthfully during life.

Is it some form of pride that causes you to be untruthful sometimes?

Have you or do you hold it right to say that which is false under any circumstances to avoid inconveniencing yourself in any way?

Have you ever said you have read a book, or know something, or have done something, or have been somewhere, in order to be thought experienced?

Have you exaggerated or kept back the truth often?

Have you ever used words in a way you would have thought deceitful if said to you by another?

Have you ever betrayed a secret or broken a promise?

Have you for some unworthy reason ever pretended to be ignorant of something you knew?

Did you ever give false evidence against any one anywhere?

Have you ever pretended to be ill for any unworthy reason?

Have you ever made yourself out poorer than you are in order to get assistance of any kind from friends or strangers?

Have you boasted untruthfully of your own acts?

- Have you ever injured any one by an untruth, wilfully, or from carelessness?
- Think of different cases where you have said untrue things of others knowingly or carelessly.
- Is there any one person you find you are continually speaking against?
- Have you ever started or kept up a false report from any evil motive about yourself, another, or anything?
- Have you listened to conversation not intended for you to hear?
- Did you ever tell a lie to a child?
- Have you ever given a person to understand that you were more of a Catholic in belief and practice than you really were?
- Did you ever say an untruth in Confession?
- Have you often encouraged slanderous talk about others?
- Have you ever hinted obscurely at evil in another's character?
- Have you ever spoken an untruth when asked where you had been or what you had been doing?
- Have you ever said or acted an untruth to obtain applause or produce merriment?

COMMANDMENT X.

- Have you been often jealous, envious, sad, or vexed at the good fortune, influence, or privileges of others?
- Have you been vexed to see others enjoy religion more than yourself, and then thought God helped them unfairly and more than you?
- Have you been vexed to see others more esteemed and spoken of than yourself?

Are you often annoyed because your opinion is not much sought?

Have you murmured about your lot in life in the hearing of others or inwardly?

Are you envious of the success of others, especially of any individual in particular?

Have you wished you could do sins, not knowing them to be sins, as, for instance, to get drunk or to take some revenge?

Have you envied the calm that sinners often seem to live in?

What is the thing you are mostly thinking about?

Have you lately coveted anything so much as to begin to think of dishonestly getting possession of it, or wishing the owner of it might die soon, if his death would put you in possession of it?

Are you annoyed because any of your relations are better off, or have married better than yourself?

Have you ever sought a reward when you might have rendered a service freely?

Did you ever do any sinful act for hope of worldly gain?

Did you ever devote time to gambling to acquire money?

PRIDE.

In what particular way does your pride chiefly show itself?

Do you often, at the end of the day, think with pleasure of what you said and did?

Are you fond of talking a little more than others?

Are you very annoyed when your mistakes are known to others?

Are you pleased in setting others right?

Do you always try and get before others impatiently, in crowds?

Have you made out yourself to be well, when ill, from pride?

Do you give away alms, or do good-natured things because you like to be thought charitable and to receive thanks?

Do you shun too much those who are not your particular friends?

Do you love to hear yourself well spoken of, especially accidentally, or unexpectedly?

Have you anything about your life you are particularly anxious others should not know? If so, is it a wrong feeling of pride?

Do you think much of your personal appearance?

Do you spend much time and money in dress?

Do you like to be seen talking to well-known persons?

Do you exaggerate often to impress people in any way?

Are you very much annoyed for some time after a deserved rebuke?

Do you ever cheerfully acknowledge yourself in the wrong?

Do you go to Confession? If not, is it pride stops you?

Are you easily provoked?

Are you gentle in manner to those under you?

Do you often turn sayings and doings of others into ridicule?

Are you proud of being thought religious?

Do you look down on others not so Catholic as yourself?

Do you speak contemptuously and uncharitably of those who differ from you in religion?

SLOTH.

Do you often lie in bed longer than you need ?
Is there any work you remember doing very imperfectly from want of exertion ?

Did you study as hard as you should have done, remembering your education was paid for by parents or friends ?

Is your work frequently only well done in appearance, but not fit to bear a close inspection ?

Do you frequently neglect prayer and self-examination ?

Do you put off your Confessions more than you ought ?

Are you clean and tidy in personal habits ?

Are you depending upon others now more than you should ?

Is there any one you could help more than you do ?

Have you led a careless or sinful life for any time after a warning that came home to you ?

Do you pray and strive against your besetting sin ?

Have you seriously tried to know what it is ?

Do you frequently omit a penance from sloth ?

Do you find yourself punctual in keeping duties at set times ?

Do others seem inconvenienced through your carelessness in any way ?

Are you in the habit of putting off things that might be better done at once ?

Are you very long dressing and undressing ?

GLUTTONY.

Are you very fond of eating ; so much so that others have even noticed it ?

Has greediness ever caused you to steal as a child?

Are you annoyed because others are helped, and there is none left of any particular dish for yourself?

If a dinner is badly cooked, are you excessively annoyed, and more angry with the servants than needful?

Do you keep Fast days?

Do you seek all manner of excuses for neglecting their observance?

Do you spend more money on eating and drinking than you need?

Do you give enough, according to your means, to help those in distress to procure food?

Were you ever drunk? How often?

When were you last drunk?

Do you feel it hard to resist temptations to drink too much?

Though not drunk, do you often or occasionally take more drink than you know you ought?

Do you encourage others at times more than you need to drink?

Do you remember ever saying or doing anything wrong when influenced by drink?

Do you spend too much time or money in smoking?

Did you ever give up any duty in order to indulge in it?

Has smoking ever caused you to act selfishly at any time?

Do you knowingly smoke more than is good for your health, simply because you like it so much?

AIDS TO MEMORY.

The following list of sins, and words connected with sin, may be useful in reminding the conscience of faults committed. Sometimes a sin mentioned under one title comes home more to the conscience or memory than under another. Looking through the list may remind of sins not brought before you by the questions on the Commandments.

Abettor	Brutal
Accomplice	Burdensome
Adultery	
Aggravating	Callous
Ambitious	Calumny
Angry	Careless
Annoying	Cavilling
Answering again	Changeable
Apostate	Clandestine
Arbitrary	Concealment
Argumentative	Conceit
Arrogant	Connivance
Assuming	Conspiracy
Atheist	Coolness
Austere	Counterfeit
Avaricious	Crafty
	Cross
Backbiting	Cunning
Betray	Curiosity
Bigotry	
Bitter	Dainty
Blasphemy	Deceit
Boastful	Decoy
Bribery	Deface

Defile
 Defy
 Destructive
 Dictatorial
 Dishonest
 Disobliging
 Disobedient
 Disparaging
 Disrespectful
 Dissembling
 Drunk

Envy
 Estranged
 Exacting
 Exaggerate
 Exorbitant
 Extortion
 Exulting

Fashion
 Favouring
 Fickle
 Flattery
 Flirting
 Forgery
 Freethinker
 Fretful
 Frivolous

Gambling
 Gaudy
 Gluttony
 Grumbling

Hard
 Harm
 Hasty
 Hate
 Headstrong
 Heresy
 Hindering
 Hurt
 Hypocrite

Idolatry
 Illegitimate
 Ill-natured
 Ill-use
 Immodest
 Impatient
 Impenitent
 Impertinent
 Impetuous
 Impose
 Impossible
 Imprudent
 Impure
 Inaccurate
 Incendiary
 Indecent
 Indevout
 Indifferent
 Indiscreet
 Indolent
 Indulgent
 Infection
 Infidel
 Inquisitive

Insinuate
Instigate
Intemperate
Intrude
Irreligious
Irreverent
Irritable

Jealous
Jesting

Kick
Kill

Lazy
Libel
Listening
Loitering
Lukewarm
Luxurious

Malice
Mean
Mimic
Mischief
Misjudge
Mislead
Mock
Molest
Murmur

Narcotics
Negligent
Noisy

Oaths
Obstinacy
Obtruding
Officious
Opinionative
Ostentatious
Overreaching

Parody
Partiality
Peevish
Peremptory
Perverting
Petty
Pilfer
Pinch
Pitiless
Plausible
Pompous
Popularity
Prejudice
Presumptuous
Pretend
Prevaricate
Prodigal
Profane
Putting off

Quarrelsome
Querulous
Quibbling

Rash
Rebellious
Refractory

Relapsing
 Reluctant
 Repining
 Resentment
 Revelling
 Revenge
 Rivalry
 Rough
 Rude

Sacrilege
 Sarcastic
 Saucy
 Scandal
 Scoffing
 Scolding
 Scornful
 Severe
 Sharper
 Singular
 Slighting
 Slovenly
 Sly
 Spoiling
 Spy
 Sulky
 Supercilious

Suspicious

Talkative
 Time-serving
 Troublesome

Uncharitable
 Unconcerned
 Underhand
 Unfaithful

Ungracious
 Unkind

Unloving

Unmanly

Unmindful

Unreal

Unreconciled

Unwomanly

Upbraiding

Usurping

Vacillating

Vain

Variable

Vexatious

Vulgar

Wasteful

✠ In the name of the FATHER, and of the SON, and of the HOLY GHOST.

I confess to GOD the FATHER Almighty, to His Only Begotten SON JESUS CHRIST, and to GOD the HOLY GHOST, before the whole company of Heaven, and to you my father, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own grievous fault.

[Especially I accuse myself that since my last confession, which was days, or weeks, or months ago, I have sinned . . .]

When you have confessed all that you remember, say:

“For these and all my other sins which I cannot now remember, I am heartily sorry, firmly purpose amendment, most humbly ask pardon of GOD; and of you, my father, penance, counsel, and absolution.”

Wherefore I pray GOD the FATHER Almighty, His Only-Begotten SON JESUS CHRIST, and GOD the HOLY GHOST to have mercy upon me, and you my father to pray for me to the LORD our GOD.

FINIS.

LONDON :

G. J. PALMER, 32, LITTLE QUEEN STREET.



